A NECESSARY DOCTRINE AND ERVDITION FOR ANY CHRISTEN man, set furthe by the kynges maieſtie of Englande &c.

Pſal.xix.

Lorde preſerue the Kyng, and here vs whan we call vpon the.

Pſal.xx.

Lorde in thy ſtrengthe the Kynge ſhall reioyſe, and be meruailous glad through thy ſaluation.

TB.

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The contentes of this booke.

Church of England

The declaration of fayth.
The articles of oure beliefe, called the Crede.
The seuen sacramentes.
The .x. commandementes of almyghty god.
Our lordes prayer called the Pater noster.
The salutation of the angell/ called the Aue Maria.
An article of freewyll.
An article of iustification.
An article of good workes.
Of prayer for soules departed.

S. HENRY THE EYGHT

BY THE GRACE OF GOD KYNG of Englande, Fraunce, and Irelande, defendour of the faythe, and in earthe of the churche of England and also of Ireland, supreme hed, vnto all his faithful and louyng subiectes sendeth greetyng.



LIke as in the time of darckenesse and ignorauncе, fyndynge our people seduced and drawen from the truth by hypocrisy and superstition, we by the helpe of god & his worde haue trauayled to purge and clense our realme frome the apparant enormities of the same, wherin by openynge of goddes trueth, with settyng furth and publishyng of the scriptures, our labours (thankes be to god) haue not ben void and frustrate: So nowe perceiuing, that in the tyme of knowledge, the deuil (who ceasseth not in all tymes to vexe the worlde) hath attented to returne agayn, (as the parable in the gospel shewith) into the hous purged and clensed, accompanied with seuen worse spirites: and hypocrisy and superstition beyng excluded and put away, we fynde entered into some of our peoples hartes, an inclination to sinister vnderstandynge of scripture, presumption, arrogancye, carnall liberty, and contention: we be therfore constrayned for the reformation of them in tyme, and

for auoyding of suche diuersitie in opinions, as by the sayde euyll spirites might be engendred, to sette furth with the aduise of our clergy suche a doctrine and declaration of the true knowledge of god and his worde, with the principall articles of our religion, as wherby all men may vniformely be ledde & taught the true vnderstandyng of that whiche is necessary for euery christen man to know, for the ordering of him selfe in this lyfe, agreably to the will and pleasure of almyghty god. Which doctrine also the lordes bothe spirituall and temporall, with the nether house of our parliament, haue both sene and lyke very wel. And for knowlege of the ordre of the matter in this boke conteined, for as muche as we knowe not perfectly god, but by fayth, the declaration of faith occupieth in this tretise the first place. Wherunto is nexte adioyned the declaration of the artieles of our Crede, conteinyng what we shulde beleue. And incontinently after them foloweth the explication of the seuen sacramentes, wherin god ordinarily worketh, and whereby he participateth vnto vs his speciall giftes and graces, in this lyfe. Whiche matters so digested and set forth with simplicitie and plainesse, as the capacities and vnderstandynges of the multitude of our people may easily receyue and comprehende the same: There foloweth conuenientlye the declaration of the .x. commaundementes, beyng by God ordeyned the hyghe way, wherin eche man shulde walke in this lyfe, to finishe fruitfully his iourney here, and after to rest eternally in ioy with him. Whiche bycause we can

Fayth

The crede

The sacramentes.

The commaundementes.

not

not doo of our selfe, but haue nede alwayes of the grace of god, as without whom we can neither continue in this lyfe ne without his speciall grace doo any thing to his pleasure, wherby to atteine the life to come: we haue after declaration of the cõmandementes, expounded the. vii. petitions of our Pater noster, wherin be conteined requestes and suites for all thynges necessary to a christen man in this present lyfe, with declaration of the Aue Maria, as a prayer conteinyng a joyfull rehersall, and magnifiyng of god in the worke of the incarnatiõ of Christ whiche is the grounde of our saluation, wherin the blessed virgin our Lady, for the abũdance of grace, wherwith god indued her, is also with this remembrance honoured and worshypped. And for as muche as the heades and sensis of our people haue ben imbusted, and in these dayes trauailed with the vnderstandyng of Freewill, Justification, Good workes, and Prayeng for the soules departed: we haue by the aduise of our clergie, for the purgation of erronious doctrine, declared and sette furthe openly plainly, and without ambiguitie of speche, the mere and certain truthe in them. So as we verily truste that to knowe god, and howe to lyue after his pleasure, to the atteining of euerlastyng life in the ende, this boke conteyneth a perfecte and sufficient doctrine, grounded and established in holy scriptures. Wherfore we hartily exhorte our people of all degrees, willyngly and earnestly bothe to reade and printe in theyr hartes the doctrine of this boke, consideryng that god (who as saynt Paul sayeth, distri-

The pater noster.

The Aue

Freewyll. Justification. Goodwoy kes. Prayer for soules.

diuideth to his churche his graces distinctly) hath ordered some sorte of men to teache other, and some to be taught, that al thynges shulde be done semely and in ordre, and hathe beautified and set furthe by distinctiō of ministers and offices, the same church: And considerynge also that for the one parte whiche shuld teache other, is necessary not only knowlege, but also learnyng and cunnyng in the same knowlege, wherby they may be hable conuenientlye to dispence and distribute to their audience the trueth of god, accordyng to theyr connyng for the edification of other, and by true exposition of the scriptures accordynge to the apostolicall doctrine receyued and maunteined from the beginnyng, and by conferring and declaration of them, to conuince, refell, and reproue all errours and vntrouthes set furthe to the contrary & finally be also able to giue an accompte, as sayntt Peter sayeth, of that they professe: It must be agreed than that for the instruction of this parte of the church, whose office is to teache other, the hauing, redyng, and studyeng of holy scripture, bothe of the olde and newe testament, is not onely conuenient but also necessary: But for the other parte of the churche ordeined to be taught, it ought to be demed certainly that the reading of the olde and newe testamēt, is not so necessary for all those folkes, that of duty they ought and be bound to reade it, but as the prince and the policy of the realme shall thynke cōuenient, so to be tollerated or taken from it. Consonant wherunto the politike lawe of our realme hath nowe restrained it from a greate meyny, este-

mynge

ming it ſufficient for thoſe ſo reſtrained, to here and truely beare away the doctrine of ſcripture taught by the preachers, and ſo imprint the leſſons of the ſame, that they may obſerue and kepe them inwardly in their harte, and as occaſion ſerueth, expreſſe the in their dedes outwardly, wherby they may be partakers of that bliſſe, whiche the gyuer of bleſſednes our ſauiour Chriſte ſpake of and promiſed to ſuche, ſayeng: Beati qui audiũt uerbum dei, & cuſtodiunt illud. Bleſſed be they that here the true doctrine of god, and kepe it, whiche is the true ſenſe of that texte, Wherfore we exhorte and deſyre al our louyng ſubiectes, that they prayeng to God for the ſpirite of humilitie, do conforme them ſelues as good ſcholers and learners ought, to here and beare away as afore, and willingly to obſerue ſuch ordre, as is by vs and our lawes preſcribed, and to rede and beare well away the true doctrine, lately by vs and our clergye ſet forthe for their erudition, wherby preſumption and arrogancye ſhall be withſtanded, malyce and contention expelled, and carnall libertie refrayned and tempered, and diſdeyne clerely remoued and taken away. So as endeuouryng our ſelues to lyue quietly and charitably togither, eche one in his vocation, we ſhall be ſoo replenyſhed with manifolde graces and gyftes of god, that after this lyfe we ſhall reigne in toy euerlaſtyng with the onely head of the vniuerſal catholike churche our ſauiour and redemer Jeſus Chriſte. Amen.

Faithe.



FORASMOCHE AS IN this boke, whiche is sette furthe for the institution and erudition of the common people, the articles of our faith haue the fyrste place, it is very necessarye, before we entre into the declaration of the sayde articles, some thyng to entreate of fayth, to the intent that it may be knowen what is ment properly by the worde Faythe, as it is apperteynyng to a christen man, who by faythe is partaker of goddis benefites by Christe. And although Faith be diuerslye taken in scripture, it shal be sufficient to entreate here, of two kyndes or acceptions of the same.

FAythe in the fyrste acception, is consydered as it is a seuerall gyfte of god by it selfe dystincte from hope and charitie, and so taken, it signifieth a perswasion and beleke, wrought by god in mannes harte, wherby he assenteth, granteth, and taketh for true, not onely that god is, whiche knoweledge is taught and declared by the marueylous workes of the creation of the worlde, as sayeth saint Paule in the epistle to the Romains, but also that al the wordes and sayenges of god, which be reueled and opened in the scripture, be of moste certaine truthe and infallible veritie. And further also, that all those thynges, whiche were taught by the apostles, and haue ben by an hole vniuersal consent of the church

Rom. I.

of Chriſte, euer ſythe that tyme, taught continually and taken alwayes for true, ought to be receyued accepted and kept, as a perfect doctrine apoſtolyke. And this is the firſt acception of Faith, which man hath of god, wherin man leaneth not to his owne naturall knowledge, whiche is by reaſon, but leaneth to the knowledge, atteyned by Fayth, without the whiche Faith, we be ignorant and blynde, and can not vnderſtande, accordynge as the prophete Eſaie ſaythe, Niſi crediderit is, non intelligitis, Onles ye beleue, ye ſhall not vnderſtande. And this faithe is the beginning, entrie, and introduction vnto all chriſten relygion and godlynes. For as ſaynt Paul ſayth, He that commeth to god, muſt beleue that he is, and that he is a rewarder vnto theym, whiche ſeeke to pleaſe hym. And this faithe, although it be the neceſſary beginning of all rightuouſneſſe, yet if it procede not further, to Hope and Charitie, it is called in ſcripture a deade Faythe, bycauſe it is hoyde and deſtitute of the lyfe and efficacy of charitie.

Vii. iuxta ſept.

Hebr. xi.

Faythe in the ſecond acception is conſidered as it hath hope and charitie annexed and ioyned vnto it: And faith ſo taken ſignifieth not onely the belefe and perſwaſion before mentioned in the fyrſt acception, but alſo a ſure confidence and hope, to atteyn what ſo euer god hath promiſed for Chriſtes ſake, and an harty loue to god, and obedience to his commaundementes. And this Faythe is a lyuely faythe, and worketh in man a redy ſubmiſſion of his wyll to goddis wylle. And this is the effectuall faythe that worketh by charitie, whiche ſaynte

Paule

Paule vnto the Galathians affirmeth to be of va-
lue and strengthe in CHRISTE IESV. By this Gala.v.
Faythe, Abraham, not knowing whether he shulde
goo, went out of his countreye, and dwelte in the Hebr.xi.
lande of behelte, as in a straunge lande, lokynge
and trustynge for a citie founded and buylded by
almyghty god. By this Faythe also, he was ready
to offer vp his onely begotten sonne Isaac, whan
he was tempted, in whom he loked for the promyse,
nothynge doubtynge, but that god was able to
rayse hym vp agayne frome deathe. And this wyse
is Faythe taken in the moste part of the examples,
whyche be recyted of sainte Paule in the eleuenthe
chapiter of his epistle to the Hebrues. And this
Faythe euery christen man professeth and couenan-
teth to keepe, whan he receyueth the sacrament of
baptisme.

For declaration whereof, it is to be noted, that
all promyses of god, made to man after the falle of
Adam, for Christes sake, be made vnder this condi-
tion, that man shoulde beleue in god, and with the
grace of god, gyuen for CHRISTE, endeuoure
hym selfe to accomplyshe goddis commandemen-
tes. The churche (therfore intendynge that man
shoulde alwayes haue in mynde, how the promyses
of god be made vppon condition, and without ke-
pinge of the condition, no man is partaker of god-
dis promyses) hathe taughte and ordeyned, that
menne before they receyue baptisme, shall promyse
and couenaunte to fulfylle the sayde condytion,
and to forsake the deuyll and the worlde, and to

ſerue onely god. And of this eſpeciall couenaunt, wherby man byndeth him ſelf to god, he is called in latyn Fidelis, faithefull, and he that neuer made the ſame couenant, or after he hath made it, renounceth and refuſeth the ſame, is called amonges chriſten men Infidelis, vnfaythfull or heathen. And bycauſe god hath made promiſe and couenant with man (as is before declared) whiche we muſte moſte aſſuredly beleue, that god wyll obſerue and kepe, and is euer in his wordes and promyſes, moſt true, moſte iuſte, moſte conſtant: therfore god is called (as he is in dede faythfull to man, and keepeth and obſerueth his fayth, that is to ſay, his promyſe to man, requiryng that man ſhulde lykewyſe kepe his faithe and promyſe towardes hym.

NOWE of that whiche is beforeſayd, it is manifeſt, that Fayth (as it is taken in the ſecond acception) is the perfect faythe of a true chriſten man, and conteineth the obedience to the hole doctrine and religion of Chriſte. And thus is faythe taken of ſaynt Paule, and in other places of ſcripture, where it is ſayd, that we be iuſtified by fayth. In which places men may not thynke that we be iuſtified by faythe, as it is a ſeuerall vertue ſeparated from hope and charitie, feare of god and repentaunce, but by it is ment Faith, neither only ne alone, but with the forſayd vertues coupled togyther, conteining as it is aforeſayde, the obedience to the hole doctrine and religion of Chriſte.

AND here is to be noted, that euery man, that dothe offende god, dothe not loſe his faythe therby.

For

For they that synne by frailtie and sodeyn motions (whiche iuste men doo not auoyde) and be taughte therfore of Christ to say in their Pater noster, Forgiue vs our trespasses, as we forgyue them that trespasse agaynste vs: Yet those men, so breaking their promyse with god, and slackyng in suche care and desyre, as they shulde haue to please god, neuertheleſſe be not accompted to haue lost they faythe therby, yea they also who after the knowlege of god, fall into deadly synne aduisedly, as they that committe murther, adultery, and other abhominations, and soo falle from faythe, as it is taken in the seconde acception, and be therfore out of the state of grace and fauour of god for the tyme, yet do not those men fall frome fayth, as it is taken in the fyrst acception, that is to saye from certayne and assured knowledge of god and his doctrine. And therfore the gospell speaketh of a seruaunt, that knoweth the wyl of his lord, and dothe it not. And saynt James in his epistle sayeth, that Faythe may remayne without charitie. Wherfore a transgressour of the lawe of almyghty God after baptisme, kepeth styll a remorse of conscience, and the lyghte of knowledge by Faythe, wherby he seeth the remedyes, howe to atteyne remyssion of synne, and by a special gyfte of further grace is moued to vse the same remedyes, and so by faythe walketh the wayes ordeined to atteine remission of sinnes, as in the sacrament of penaunce, shalbe declared. Luc. xii. Iacob. ii.

Thus we haue shewed two acceptions of fayth and declared, that the fayth of knowledge may remayne in hym that hath fallen from fayth, after the

ſecond acception. But whether there be any ſpecial particulat knowlege, which man by faith hath cer-tainly of him ſelf, wherby he may teſtify to him ſelfe, that he is of the predeſtinates, which ſhal to thende perſeuere in their callynge, we haue not ſpoken, ne can not in ſcripture ne doctours find, that any ſuch faith can be taught or preached. Truth it is, that in the ſacramētes inſtituted by Chriſt, we may cōſtant ly beleue the workes of god in them, to our preſent comfort, and applycation of his grace and fauour, with aſſurance alſo, that he wyll not faile vs, if we fall not from hym. Wherfore ſo continuinge in the ſtate of grace with hym, we may beleue vndoubted-ly to be ſaued. But foraſmoche as our owne frailty and naughtynes, ought euer to be feared in vs, it is therfore expedient for vs to lyue in contynuall watche, and continuall fight with our enemies, the deuyl, the fleſhe, and the world, and not to preſume to moche of our perſeuerance & contynuance in the ſtate of grace, which on our behalfe is vncertayne and vnſtable. For although goddis promiſes made in Chriſte be immutable, yet he maketh them not to vs, but with cōdition, ſo that his promiſe ſtandyng we may yet faile of the promiſe, bicauſe we kepe not our promiſe. And therfore if we aſſuredly recken vpon the ſtate of our felicitie, as grounded vppon goddis promiſe, and do not therwith remēbre, that no man ſhalbe crowned, onles he laufully fight, we ſhal triumph before the victory, and ſo loke in vain for that whiche is not otherwiſe promiſed, but vn-der a condition. And this euery chriſten man muſt aſſuredly beleue.

The

¶ The Crede or the .xii. articles of the christen faythe.

i Beleue in god the fatheralmigh
ty maker of heauen and earth.
ii And in Jesu Christe his onely
sonne our lorde.
iii Whiche was conceiued by the holy goste.
borne of the virgine Mary.
iiii Suffred vnder Pōce Pylate. was crucifi
ed, dead, buried, and descended into hell.
v And the third day he rose agein frō deth.
vi He ascended into heauen, & sitteth on the
right hand of god the father almighty.
vii From thens he shall come to iudge the
quicke and the deade.
viii I beleue in the holy goste.
ix The holy catholike churche.
x The communyon of sayntes: The for-
gyuenes of synnes.
xi The resurrection of the body.
xii And the lyfe euerlastynge. Amen.

Here

Here folowe certayne notes for the better vnderstanding of this Crede.



Irst it is to be noted, that all and singular the .xii. articles, conteined in this Crede, be so necessarye to be beleued for mans saluation, that who so euer wyll not constantly beleue them, or wyll obstinately affirme the contrary of theym, can not be the very members of Christe, and his espouse the churche, but are very infidelles or heretikes, and members of the deuel, with whom they shall be perpetually damned.

Secondly it is to be noted, that all true christen men, ought and muste moste constantly beleue, maynteyne and defende all those thinges to be true, whiche be comprehended in this Crede, and in the other .ii. credes, wherof the one is vsed to be sayde at masse, and is approued by the auncyent generall counselles, & the other was made by the holye man Athanasius: And also all other thynges which be cõprehended in the hole body & canon of the bible.

Thirdly that all true christen men ought and must not onely repute take and holde all the sayde thynges for the most holy, most sure, and most certayne and infallible truthes of goddis worde, and suche as neyther oughte ne can be altered or conuelled by any contrarye opinion or authoritie: but also must take & interpretate all the same thynges accordynge to the selfe same sentence and interpre-

tation

tation, whiche the wordes of scripture do signifie, and the holy approued doctours of the churche, do agreably intreate and defende.

Fourthly that all true christen men ought and muste vtterly refuse and condemne al those opinions contrary to the said.xii.articles of our crede, whiche were of longe tyme paste condemned in the.iiii. holy counsels, that is to say, in the counsel of Nece, Constanstinople, Ephese, and Calcidonense.

The fyrst article.

I beleue in god the father almighty maker of heauen and earthe.

For the plain vnderstandinge hereof, euery materiall worde of this article shalbe declared hereafter. And first we muste knowe, that God is a spiritual and an inuisible substance, or nature, of infinite power and eternall, without beginning or endyng, & of incomprehensible knowlege, wysdome, goodnes, iustice, and mercy, and that there is but one very god, thre persons, the father, the sonne, & the holy goste, & that these thre persons, be not three goddis, but all one god, one nature, one substance, all one euerlastinge essence or being, and all lyke and equall in might, power, wisdome, knowlege, rightwysnes, and all other thynges belongyng vnto the deitie. And that besyde or without this god, there is none other god. God.

Father. Moreouer we must knowe, that god the father is the fyrst persone in trinitie, and Father of his onely begotten sonne, the second persone in Trinitie, and that he dyd begette him of his owne substance, by eternall generation, that is to say, by generation that neuer had begynning.

And where this article conteineth, that god the father is Almighty, it is as moch to say, as that he may do all thynges that he wil, in heauen and in earthe, and nothyng is to hym impossible, and that his godly power and myghte excelleth infinitely, and incomparably all other powers, in heauen, earth, and hell: so that all other powers whiche be in heauen, earthe, or hell, be nothynge as of theym selues, but haue all their might force and strength of hym, and be all subiecte vnto his power, and can not resyst or lette the same. And althoughe god be omnipotent, and of infinite power, yet he is not author or worker of any synne: for whan soeuer any synne is done by any creature, the same is wrought by the malice of the deuyll, or free wyll of man, only by the sufferance and permission of god, not and by the working & power of god, in styrryng vp, furtherynge, or assisting the malice of the euyll thought or deede.

This article conteineth further, that god the father Almighty, dyd at the begynnynge, create, fourme, and make of nought, heauen and earthe and all thynges visible, and invisible, and that he dyd gyue vnto them, all theyr power and myghte, and so he doth from tyme to tyme continually preserue

ſerue, gouerne, ſuſteyne, and mainteine the hole worlde, and all creatures therin, by his onely goodneſſe and high prouidence, in ſo moche that without his continuall worckynge, nothinge ſhulde be able, any while to continue.

And for the more eupdent and playne vnderſtandyng of the firſte parte of this article, whyche is, I beleue in god, it is to be noted, that we muſte not onely beleue ſtedfaſtly, that god is, and that he is true in all his wordes and promyſes, and that he is omnipotente, and creatour of heauen and earthe, and ſo forthe: but we muſte alſo with this our beleue, loue god, and cleaue onely vnto hym, and that with al our harte and power, and ſo continue and dwelle ſtyll in hym, by loue. It ſygnifieth alſo, that we muſt obey vnto his wyll, as well in al our inwarde thoughtes and affections, as alſo in al our outwarde actes and dedes, and that we muſt abhorre all vyce, and not wiſhe or deſyre of god, any euyll or vngodly thing. It ſygnifyeth alſo that we muſt conſtantly betake and commytte our ſelues, and all ours holy vnto god, and fyxe all our hole hope, truſt, and confidence in hym, and quyete our ſelues in hym, beleuynge perfectly and aſſuredly that he wyll in dede ſhewe no leſſe goodneſſe, loue, mercy, grace, and fauour vnto vs, than he promyſeth by his word to do with vs, vſing our ſelues as afore is ſayde.

This maner of beleue we ought to haue in no creatour of god, be it neuer ſo excellente, but in god only, & therfore in this crede, the ſaid maner of ſpea

kyng, I beleue in, is vsed onely in the thre articles, whiche concerne the thre persons in trinitie, that is the Father, the sonne, and the holy goste.

The seconde article.

¶ And in Jesu Christ his onely sonne our lorde.

FOr the vnderstandinge of this second article, it is to be knowen, that IESVS CHRIST is the only begotten sonne of almighty god the father, and ꝑ he was begotten of his godly nature & substance eternally, and that he is very god, the same substance with god the father, and the holy gost, vnto whom he is equall in all thinges of the godhead. And although we christen men, may be called the children of god by adoption and grace, yet onely our sauiour Jesus Christe is god the fathers sonne by nature.

We must knowe also and beleue, that IESVS CHRIST, was eternally predeined and appointed, by the decree of the hole Trinitie, to be our lorde, and to redeme and bringe vs from vnder the dominion of the deuyl & sinne, vnto his kyngdome, lordshyp, and gouernance, and therfore is worthely called IESVS that is to say, sauior: and CHRIST that is to saye, anointed king & priest, and LORDE, that is to saye, redemer and gouernour, for he hath done and fulfilled for all mankinde the very office

both

bothe of a prieſt, and of a kynge, and lorde. Of a prieſt, for aſmoch as he hath made ſacrifice and oblation on the croſſe, in that he there willingly ſuffered his naturall body to be ſlayne, and his bloudde to be ſhed for remiſſion of ſynne, and ſo was bothe the prieſte and the ſacrifice it ſelfe. And of a kinge and lorde, in that he hath like a moſte mighty conquerour, ouercome and vtterly oppreſſed his ennemyes, and hath ſpoyled theym of the poſſeſſion of mankinde, whyche they wanne before by fraude and deceyte, by lyinge and blaſphemynge, and hath brought vp now into his poſſeſſion and dominion, to reigne ouer vs in mercy, lyke a moſt louing lord and gouernour. And therfore in this article we call hym Our lorde.

And although this worde Dominus, diuers tymes is tranſlated in to our englyſſhe tongue, the lorde, and the place and circumſtance of ſcripture, oftentimes requireth the ſame, yet amonge vs chriſten men, in our common ſpeche, when we ſpeake of Chriſte and call hym Lord, it is mooſte mete and conuenient, that we call hym, Our lorde, to ſignifie and admoniſhe vs, that we be his peculiar people, redemed by hym, and deliuered from the dominion and the captiuitie of the deuyll, and be made his owne proper and obedient ſeruauntes, after which ſorte, the heathen people (bycauſe of their infidelitie) be neither his ſeruauntes, ne partakers of his benefites, and therfore can not ſay, and call him as (Chriſten men do) Our lorde.

Whiche was conceyued by the holy goſt borne of the virgin Mary.

FOr declaratyon of this artycle, ye ſhall vnderſtande, that whan the tyme was come, in the whiche it was before ordeyned and appoynted, by the decree of the hole Trinitie, that mankynde ſhoulde be ſaued and redemed, than the ſonne of god, the ſeconde perſon in Trinitie, and verye god, deſcended from heauen in to the worlde, to take vpon him the very habite fourme and nature of man, and in the ſame nature to ſuffer his glorious paſſion for the redemption and ſaluation of all mankinde.

And for farther declaration hereof, it is to be conſydered, that before the commynge of Chriſte, mankynde was ſo blynded and drowned in ſynne, that the true knowlege of god was euery where in the worlde forgotten, and his lawes broken, not only by the gentiles in all other nations, but alſo by the Iewes, the choſen people of god, to whome god had by his ſeruaunt Moiſes giuen his lawes, wher by they myght knowe howe to auoyde ſynne and pleaſed hym, and where thoſe lawes gyuen by god, were often by them tranſgreſſed, yet almighty god dyd from tyme to tyme, ſende to theym his prophetes, inſpired with his holy ſpirite, bothe to admonyſhe them of their ſynnes, and to teache them how

they

they ſhuld truely vnderſtande and obſerue the ſaid lawes gyuen by his ſeruaunt Moyſes. After the whiche admonitions many tymes ſo gyuen by the prophetes and nothynge regarded, almyghty god of his infinite goodnes and inestimable mercy, for the loue that he beare to mankynde, dyd ſend at the laſt in to the worlde his onely begotten ſonne, being his eternal wiſdome, by whome in the begynnyng he dyd create heauen and earthe, and all creatures in them, to take vpon hym mans nature, for to redeme mankynde, and to teache the worlde the truth of his lawes, and by what meanes the worlde might by faythe to be gyuen to his wordes and doctrine, amende theyr lyues, and atteyne to comme to the lyfe in heauen, folowyng hym in his doctrine, who was the waye, to come to the father, the Truthe, to atteyne the knowlege of the father, and the Lyfe it ſelfe, wherin he ſhulde finally leade them, to come vnto the father, vnto whom god the father, commaundyng the worlde to gyue full credence ſayd to all men, Ipſum audite, heare hym. Mat. xvii.

Wherfore the ſayd ſonne of god, in the wombe of the bleſſed virgin called Mary, dyd take vppon him of her very fleſhe, nature and ſubſtance, mans nature, and beyng conceiued by the holy goſt, was borne of her body, and dyd vnite and conioyne together the ſame nature of man, take of the ſubſtāce of the ſaid moſt bleſſed virgin, with his godheade in one perſone, with ſuche an indiſſoluble and inſeparable knotte and bonde, that he beynge one perſone IESVS CHRISTE, was, is, and euer ſhall

be in the same persone, verye perfecte god, and very perfecte man, whiche holy worke of the incarnation, was not wrought by the seede of man, but by the holy goste in the sayde moste blessed virgine, without any motion of concupiscence or spotte of synne, and was accomplysshed without any violation or detriment vnto the virginitie of that blessed virgine saint Mary, who bothe in the conception and also in the byrth and natiuitie of our sauiour IESV CHRIST her chylde, and euer after reteyned styll her virginitie pure and immaculate, and as clere without blotte as she was at the tyme that she was fyrst borne.

The fourth article.

Suffred vnder Ponce Pilate / was crucified, dead, buried, and descended into hell.

FOr declaration of this article it shalbe expedient brefely to repete the processe, of a great part of our sauiour Christis lyfe, from the beginninge, vnto the tyme of his most glorious passion, with the same passion also, and the descense of his soule into hell, wherfore we must vnderstande, that Christe very god and man, after he was conceyued and borne of his blessed mother, waxed and lyued forthe here in the worlde, vntyll he came vnto the. xxxiii. yere of his age, and that in all this tyme of his lyfe, he suffred and endured for our sakes

kes and our welthe, & also for our example, moche bodyly affliction, moche labour, moch trauaile, moche hunger, thyrst, and pouertie, moche iniury and ignominy, and many other such miseries and infirmities, as all mortall men be subiecte vnto (syn and ignorance onely except) & so passed ouer al the hole course of his lyfe, euen frō his natiuitie vntyll his death, in suche perfect obedience vnto the lawes of god and man, accordyng to the wyll of his father, and in suche perfecte innocencye of lyuing, that no faute or blame of lyuynge, ne any offence or transgression coulde iustly and truly be laid against him and yet the blynd, ignorant, and obstinate Iewes, replete with enuy and malice, as the very members of the deuyll, by whom they were prouoked and enduced thervnto, laboured continually by all craft and meanes they coulde, to dystroye hym, and at length conspiring togither, they toke him serchyng and procuringe false wytnesse to accuse hym, and after they had bette him, and spette in his face, and vsed al the vyllany they could vnto him, they boūd him, and brought him before Pontius Pilatus, beinge than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they most fallely accused hym, as a subuerter of the lawes of god, and as a persone that seduced the people, and moued sedition amonge them, and as a traitour against the emperour of Rome, after whiche accusations our sayde sauiour and redemer Iesus Chryst was greuously scourged, by the commaundement of Pylate, and had a crown of thorne put vpon his head

by the ſouldiours of the garriſon, and was by them not onely moſte ſpitefully mocked and ſcorned, but alſo moſt cruelly tormented and afflycted, and after this he was at the laſt in publike and open iuge ment, condemned by the ſentence of the ſaid iudge, to be crucified, to the intent he ſhoulde ſuffer that kynde of deathe, whyche amonge the Iewes was euer moſt abhorred and deteſted, and accompted to be the moſte ſhamefull and curſed of all other: and ſo accordynge to the ſayde ſentence, the ſouldiours of the garryſon crucifyed hym, that is to ſay, they nayled hym throughe handes and feete to a croſſe, and hanged hym vppon the ſame betwene two theues, vpon a certayne hyll callyd Caluary, vntyl he was deade: and after he was thus deade, one Ioſeph of Aramathia, beynge one of Chriſtis diſciples, obteyned lycence of the ſayde iudge, to take downe the bleſſed bodye of oure ſauioure IESV CHRIST from the ſayde croſſe, and that done he and an other of Chriſtis diſciples, callyd Nicodemus, wrapped and foolded the ſame bodye in a cleane ſyndon, and ſoo layde it and buryed it in a newe graue or ſepulchre, whyche the ſayde Ioſeph had made a ſtone, wherein there was neuer man buried before. and after he was thus crucified and deade vppon the croſſe, he deſcended in ſoule into hell, and loſed the peynes or ſorowes therof, wher with it was not poſſible, that he ſhulde be holden, and conquered and oppreſſed bothe the deuyll and hell, and alſo deathe it ſelfe, whereunto all mankynde was condemned by the falle of oure forefather

ther Adam into synne.

The proces of our sauiour Jesu Christis life, deathe, buriall, and discence to hell, thus declared, it is specially to be noted, and to be beleued for a certaine truthe, that our sayde sauyour, in all the tyme of his moste bytter and greuous passion, and in suffrynge his moste peynfull and cruell deathe, not only indured and sustayned for our redemption, all the peynes and iniuries, and all the obprobries and ignominies, whiche were done to hym, mooste pacientely withoute resistence, and like an innocent lambe, but also that he did wyllyngly and gladly suffer this crosse, and this kinde of deathe for our example, that we shulde folowe the steppes of hym, in pacyence and humylitie, and that we shulde beare our owne crosse, as he did beare his, and that we shoulde also hate and abhorre all synne, knowinge for suretie, that who so euer dothe not in his harte, hate and abhorre synne, but rather accompteth the breache and violation of goddis commandement, but as a lyght matter, and of small weyght and importance, he estemeth not the price & value of the passion and deth of Christ, accordynge to the dignitie and worthynesse therof.

And the thyrde daye he roſe againe from deathe.



BY this article it appereth/ howe our ſauiour Jeſus Chriſt, after he hadde conquered and ſpoyled the deuyll and hell, he retourned agayn from thens, like a moſt mighty kyng & conquerour, in triumphe and glory, and ſo reſumed and toke agayn his bleſſed natural body, the thirde day after his ſaid deth. And ſo doynge, roſe out of that ſepulcre, in his naturall and perfecte manhode, that is to ſay, in his ſoule, and in the ſelfe ſame body, whiche was borne of the virgin Mary, and dyd hang vpon the croſſe. After whiche reſurrection, he was conuerſaunt in the worlde, by the ſpace of forty dayes, and did eate and drinke with his apoſtles and his diſciples, and preached vnto them, & authoriſed them to go forthe into the worlde, to manifeſt and declare, that he was the very Chriſt, the very Meſſias, and the very god and man, whiche was promyſed in ſcripture to come to ſaue and to redeeme all thoſe, that beleuynge in hym, ordered them ſelues in obeying and folowynge his preceptes and commaundementes accordyngly.

In this article of Reſurrection it is to be noted, that there is nothynge, that can in all aduerſitie and trouble, be more toyefull and comfortable vnto

vnto vs, than the belefe of this article, that Chriſte roſe againe from corporall deathe to lyfe, and that we ſhall alſo do the ſame. The faythe and belefe of this (if we do continue in lyuynge well) is our victory and triumph ouer the deuyll, hell, and death, and a ſpecial remedy, to put away the horrour and feare of theym, for as moche as hereby we be aſſured, that as deathe coulde not holde Chriſte, euen ſoo it can not holde vs, whiche are by a chriſten faythe, the very membres and body of Chriſte, but that we ſhall ryſe from deathe, and lyue agayne in glorye with hym, euerlaſtyngely, yf we order and conforme our wyll in this worlde to his preceptes. And the onely hope hereof, ſhoulde make vs not to feare the aduerſities in this worlde, bycauſe we lyuyng as afore, be aſſured to haue a better and more glorious lyfe after this, as ſainte Paule wryteth to the Corinthians, ſayinge: Jf we chriſten menne bad no hope of other lyfe, than this that is preſent, than were we the moſte myſerable of all menne. But nowe Chriſte is ryſen againe from deathe, and hath declared therby, that there is a life after this lyfe, whiche all chriſten men hope to come to. Accordyng hereunto ſayth ſaint Auguſtine. All the hope of our faythe ſtandeth in this pointe, that we ſhall ryſe agayne. This made the faythefull and good men (of whom ſaint Paul ſpeketh to the Hebrues) to refuſe to be preſerued from bodyly death, bycauſe they loked aſſuredly for a better reſurrection. i. Cor. xv. Hebr. xi.

Of this article the epiſtles of ſaint Paul, and the newe teſtament be full, to the Romayns he wri-

Rom. iiii. ii. Tim. ii. Act. i. & ii.

teth, Christ rose againe for our iustification, to Timothe he sayth: Remēber that Jesus Christ is risen again from death. The apostles besides other names perteynyng to their office, be specially called the wytnesses of Christis resurrection, the whiche resurrection, as it was by many and sundry apparitions and other infallible argumentes, declared and proued vnto them, so they dyd in all places, and at all tymes open and inculcate the same, as a special and a chiefe article of Christes doctrine, wherin shulde depende and rest, the greate comforte and solace of all true and faithfull beleuers in Christ.

Moreouer by this article, it is not onely confyrmed vnto vs, howe the naturall bodye of man, shall after the corporall deth and departyng out of this present lyfe aryse again, as is before expressed, but also by this resurrection of our sauiour Christ we be admonyshed, that as Christe after his death rose agayne, so we dyinge from sinne, shulde ryse agayn, and walke in a newe life of spirite and grace.

The syxte article.

He ascended into heauen, and sytteth on the ryght hande of god the father almyghty.

This article conteineth, howe our sauiour IESVS CHRISTE, after that he had perfectely accomplisshed and performed the hole mistery of the redemption of mankynde, by his

his incarnation, his birthe, his passion, his deathe his buriall, his descendinge into hell, and ryssynge agayn from deathe to lyfe, and after he had bene here in earthe, conuersant with his apostles and disciples, by the space of fo3ty dayes, after his resurrection, whan he was amonge the apostles, he in they3 syght ascended vp into heauen, in the very same his naturally body, whyche was bo3ne of the blessed virgine his mother, and was crucified vpon the crosse, and so did withd3awe his accustomed bisible conuersation, from the p3eses of his apostles, and from the bodily syght of all other creatures. By remembd3aunce wherof, both they and we shuld here in earthe eleuate and lyfte vp our hole hartes, myndes, desy3es, and all affections, from earthely thynges, and frome all carnall and wo3ldly cares, towardes heauen and heauenly thinges, and soo shulde by his grace p3epare our hartes, and make our selues mete and apte to receiue his spirituall gyftes, which he sendeth into the wo3lde.

In this article also is expp3essed, howe our sauiour Chaiste, beinge ascended into heauen, sytteth on the ryght hande of god the father, that is to say, hath and shall euer haue communicate vnto hym of god the father, glo3ye, honour, felicitie, power, and euerlastynge monarchye, gouernaunce, rule, and dominyon ouer all the p3yncipates, potestates, powers, dominions, and ouer all creatures, that can be named eyther in this wo3lde, o3 in the wo3lde to come, to be o3deyned kyng of al kynges, and lo3de of all lo3des, and all thynges in heauen

and

and earth, to be caſte vnder his fete and made ſubiecte vnto hym, and he is appoynted the onely head of the vniuerſall catholike churche, whiche is his myſticall body. And lykewiſe as the head alwayes excelleth all the other membres, ſo Chriſte doth excelle incomparably in honour and dignitie, all the members of his ſayde bodye, the Churche, whereof he is the onely perfection and conſummation, and is alſo the onely eternall prieſte and byſſhoppe of his ſayde churche, that is to ſaye, the onely mediatour betwene god and mankinde, the redemer, intercceſſour, and aduocate, for the remyſſion of ſynnes, as hereafter in this boke it ſhall more at large appere.

And it is to be noted, that although the interceſſion and mediation by prayer of ſayntes departed, and of ſuch the membres of the catholike churche, as be yet lyuynge on earthe, be good, acceptable, and profitable vnto vs, yet that is onely by the mediation and interceſſion of Chriſte our head, in whom god the father is pleaſed and contented, and thrugh whom ſaintes departed this lyfe, and raigning in heauen with Chriſte, and ſuche as truely confeſſe Chriſt, in the churche catholyke, yet liuing, may and do effectually pray for vs: and therfore be of vs alſo auaylably prayed vnto, that is to ſay, deſyred to pray for vs: accordynge wherevnto all common prayers of the churche, oughte to be alwayes fynyſhed and ended, with a remembrance of our ſauiour Jeſu Chriſte, In whom, by whome, and for whome, all is accepted of god, and without whom

whom, nothyng can be effectually done or granted.

And therfore it is moche to our comfort, to remembre the exaltation of mans nature in our head, our sauiour and redemer IESV CHRISTE, whiche inseparably and indissolubly conioyned and vnited to the deitie, in the person of hym, sytteth on the right hande of god the father almighty, by cōmunion of preeminence, and power, as before is expressed, wherby we be certified, how our sauiour Iesus Christ, is god, equall to god the father in godhead, & therin not inferyour vnto hym, and therfore to be honored, worshypped, loued, and dread, feared and trusted on, beleued & hoped on, as on very god almighty, to whome nothyng is impossible, and yet he is man also, whiche hath experience of our infirmities, and can and wyll mercyfully haue compassion on the same, who ascended vnto heuen, to sende giftes vnto men, wherby we myght be able & strong to passe ouer this transitorye lyfe to the pleasure of god, and the atteynyng of euerlasting lyfe. Ephe. iiii.

The seuenth article.

From thens he shall come to iudge the quicke and the deade.

IN this article it is declared / howe our sauiour and redemer IESV CHRIST, shal come from thens that is to saye, frome heauen, to the whiche he ascended, and commyng in his maiesty and glory, shal than in the very visible

fourme of his naturall body, appere vnto the bodily eyes of all the people of the worlde in his perfecte manhode, and in the selfe same bodye, wherin he ascended, to the inestimable comfort and reioyce of the good, and to the extreme terrour and confusion of the wycked. Where beinge accompanyed with his holy aungels his ministers, wayting vpon hym, he shall sytte openly in the cloudes of the ayre, and shal iudge all, quicke and dead, according to truthe and iustyce: and accordynge to his holy worde expressed in scripture, that is to saye, according to euery mans owne workes and dedes, done by him in his lyfe tyme, whiche workes and deedes shalbe than examyned, discussed and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but accordyng to the commandement of god, and the teachyng of Christ and his apostles, for at that day of iudgement, all the people of the worlde, quycke and deade, that is to say, as well all those whyche shall be founde on lyue in the worlde at that day, as also al those, whiche euer sithe the creatiō of Adam liued here in this worlde, and dyed before that day, shal come and appere afore the presence of Christe, in their very bodies and soules.

And whan they shall be so gathered and assembled togyther, our sauiour IESVS CHRIST, shall pronounce the fynall sentence and iudgement of euerlastynge saluation, vppon all those persones, whyche in theyr lyfe tyme obeyed and conformed them selues vnto the wyl of god, and exercised

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the wo?kes of right belieke and charitie, and so per- Rom. ii.
seueryng in well doinge, sought in they? hartes and
deedes, honour, glo?ye, and lyke immo?tall: And
contrary, vpon all those, whiche in their lyke tyme,
were contentious, and dydde repugne agaynst the
wyll of god, and folowed iniustyce and iniquitie,
rather than truthe and vertue our sauiour Chri?t
shall than and there pro?nounce the sentence of euer Mat. xxv.
lastyng punyshement and damnation. In whiche
sentence there shall be made a perfect separation o?
dyuision, betwene these two so?tes of people, that
is to say, betwene the shepe and the gotes, the co?ne
and the chaffe, the good and the badde, the blessed
and the cursed, the membres of his bodye, and the
membres of the deuyl, and so the good and the bles-
sed beyng vppon his ryght hande, he shall clerely
and perfectly delyuer theym fo? euer, from the po-
wer and malice of the wicked, and from all the pai-
nes and euyll, and so take them all vp with hym in-
to heauen, there to be crowned and rewarded in bo-
dy and soule, with honour and glo?ye, and euerla-
stynge ioye and peace, whyche was p?epared fo?
them from the begynnynge of the wo?lde. And all
the other, whiche shall be iudged to euerlastynge
payne and deathe, beinge vpon his lefte hande, he
shall sende them downe into hell, there to be puny-
shed in body and soule eternally with fyer, that ne-
uer shall haue ende, whiche was p?epared from the
begynning of the wo?lde, vnto the deuyll and his
aungelles.

And here it is especially to be remembred, howe,

this article was for great considerations added immediately and conioyned vnto the former articles, and chiefly to the intent that no man shulde in his life time, presume vpon the said benefites of Christ, or take occasion of carnall libertie or securitie, and so lyue without feare to transgresse, or without regarde, to obserue the commaundementes of god: but rather that euery good christen man, shulde in euery parte of his lyfe, haue a continuall remembrance and respect, vnto the last day of iugement, and so be in continual feare, to committe any thing contrary to the wyll of god, for the which he might deserue, to haue the sentence of euerlasting damnation, pronounced vpon him. For this is certainely true, that at that day, euery man shall be called to an accompte of his lyfe, and shall be than fynally iudged, according to his workes, good or bad, done
Rom. ii. in his lyfe tyme, that is as sayntе Paule saythe: to theym that perseuere in well doinge, and labour to atteyne glory, honour, and immortalitie, shall be gyuen lyfe euerlastyng: and to theym that be contentions, and obey not the truthe, but folowe and do iniustice, shall come indignation, yre, affliction, trouble, and peines euerlastyng.

In this article it is further to be noted, that lyke as there is nothinge more certeyne vnto vs, than that we be all mortall and shall ones dye, and yet noo man lyuynge knoweth the tyme whan he shall dye: euen so there is nothyng more certayne, than that this daye of iugement shall ones come, and yet the houre and tyme whan it shalbe, is hid-

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den and kepte secrete from the knowlege of all men and aungelles, and is reserued to the onely knowlege of god. whiche thynge procedeth of his onely goodnes towardes vs, and is done, to the intent we shulde alwayes here in our lyfe tyme, flee frome synne, and imploy all our hole study, and endeuor, to walke in the wayes, of god, that is to say, in such fayth, hope and charitie, as God requireth of vs, & so prepare our selues, and ordre our lyuyng towardes god, that we may be in a redynesse at all tymes, whan so euer it shall please god to calle and summon vs, to appere before hym in the sayd generall iudgement, there by his mercy and goodnes to receyue the crowne, whiche he promysed vnto al men, that do feare hym, and loue hym, and walke in his wayes.

The eyght article.

I beleue in the holy goste.

The holy goste is the thyrd persone in trinitie, verye god and lorde, authour and former of all thynges created, and procedeth bothe frome god the father, and frome god the sonne, one with them in nature and substance, and of the same euerlastynge essence or beinge, whiche the father and the sonne be of, and equall also vnto them bothe in almyghtynesse of power, and in the worke of creation, and all other thynges pertey-ning vnto the deitie or godhead, wherfore he is also

to be honored & glorified, equally with them bothe.

This holy goste, whiche is the spirite of god, is of his nature all holy, ye holynes it selfe, that is to say, he is the onely goste or spirite, which with the father and the sonne is, was, and euer shall be the autour, causer, and worker, of all holynes, puritie, and sanctimonye, and of all the grace, comforte, and spirituall lyfe, which is wrought, and cōmeth into the harte of any man, in so mothe that no man can thynke well, or do any thynge that good is, but by the motion, ayde, and assistence of this holy spirite, neyther it is possible, that the deuylle, or any of those euyll spirites, whiche doo possesse and reygne in suche persons as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this holye spirite, neyther it is possible, that the harte of any man, beinge ones corrupted and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the worke and operation of this holy spirite, neyther it is possible for any man, to be reconciled vnto the fauour of god, or to be made and adopted into the numbre of his chyldren, or to obteyne that incomparable treasure, whyche our sauyour Iesus Christe hath purchased and layde vp for mankynde, oneleste this holy spirite, shal fyrste illumine and lyghten his hart, with the vyght knowlege and faythe of Christe, and styre hym by grace, to haue due contrition and penaunce for his synnes, and shall also instructe hym, gouerne hym, ayde hym, dyrecte hym, and indue hym, with suche spirituall

giftes

gyftes and graces, as shall be requisite and necessary to that ende and purpose.

Moreouer this holy spirit of god, is of his own nature, full of all goodnes & benignitie, yea goodnes it selfe, from whom procedeth all and syngular graces and gyftes of feare, wysedome, vnderstandynge, counsell, strength, fayth, charitie, hope, and all other, whiche be gyuen, conferred, and distributed vnto vs mortall men here in the earthe, at his owne wylle and dispensation, and that noo man can pourchase or obteyne, ne yet receyue, reteyne or vse any one of theym, without the specyall operation of this holy spirite, whiche gyftes neuertheless he gyueth not, nor dyspenseth the same equally, and vnto euery man in lyke, but he dyuydeth them, particularly and specyally to euery member of the churche, as is most necessary for the hole body, and in suche plentye and measure, as vnto his godly wyll and knowledge, is thought to be mooste beneficiall and expedient for the same: All whyche thynges he dothe of his mere mercye and goodnes, freely and aboue our deseruynge.

Farthermore this holy spirite is of his owne nature, full of charitie and holy loue, yea charitie it selfe, frome whome procedeth all charitie, and soo by his godly operation is the bonde and knot, wherewith our sauiour IESVS CHRISTE, and his mooste dere espouse the churche (whyche is also his mysticall body) be vnited, knyt, and conioyned togyther in suche perfecte and euerlastynge loue

and

and charitie, that the same can not be dissolued or separated: And ouer this is also the very bond and knot, whereby all and euery one of the very membres of Christis churche and body, be vnited, coupled, and coniopned, the one of them with the other in mutuall loue and charitie.

Also this holye spirite of god is the spyrite of trouthe, and the autour of all holy scripture, conteined in the hole canon of the bible, and did not only inspire and instruct all the holy patriarches and prophetes, with all the other members of the catholyke churche, that euer was from the beginnyng of the worlde, in all the godly truthes and verities, that euer they dyd knowe, speake, or write, but also descended and appered in the symilitude & lykenes of fyery tongues, and dyd lyght vpon the apostles and disciples of Christ, and inspired them with the knowlege of all truth, and replenyshed them with heauenly giftes and graces: and shall be continually present in the catholyke churche, & shall teache and reuele vnto the same churche, the secretes and mysteries of all truthes, whiche are necessary to be knowen, and shall also continually from tyme to tyme, rule, directe, gouerne, and sanctifie the same churche, and gyue remission of synnes, and all spirituall comforte, as well inwardely by secrete operations, as also outwardly by the open ministration and efficacy of the worde of god, and of the holy sacramentes in the sayd churche, and shall endue it with all such spiritual graces and giftes, as shal be necessary for the same.

Finally

Finally it is to be noted, that albeit holy scripture dothe worthely attribute vnto the holy goste, our sanctification, our iustification, & all other benefites, whiche Christe by his passion hath merited and deserued for vs, yet neuertheleſſe the same be also the workes of the hole trinitie, and be not to be separated in any wise, although scripture commonly dothe attribute them vnto the holy goste: For in lyke maner dothe scripture attrybute power vnto the father, and wisedome vnto the sonne, which neuertheleſſe be common vnto all three.

The nynth article.

The holy catholyke churche.



After the eight articles of our beleefe, in which we knowledge goddes might and power in the creation of the worlde, his mercy and goodnes in our redemption, and his spirituall benefites exhibited and gyuē to vs by the holy goste, foloweth the nynth article, in whiche we declare that we do beleue and confeſſe the maner of goddis worcking, in calling vs to haue fruition of hym, and to be made partakers, of hys sayde benefites.

Wherfore we muſt vnderstand, that beſides the inward and secrete calling, which god hath alwais vsed, and yet still doth vse, he hath also ordeyned an outward callynge of the people vnto him by, preaching

chynge of his moste holy wo3de, vpon whiche outwarde callynge, the people yeldyng, assentyng, and obeyeng to the same wo3de of god, and receyuynge it also with true fayth, & the sacrament of baptisme (as Chꝛistis lawe requireth) be named in scripture Ecclesia, that is to saye, an assemble of people called out from other, as from infidels o3 heathens, to one faythe and confession of the name of Chꝛist, whiche wo3de Ecclesia, is in englysshe called Churche.

And it is to be noted specially, that in our englysshe tungue, by the wo3de Churche, we vnderstande not onely the hole multitude of people, whiche be called of god to one fayth, be they of the clergye o3 of the laymen, but also by the same wo3de we signifie the place, wherin the wo3de of god is commonly p3eached, and the sacramẽtes ministred and vsed, and call that the churche: to entreate wherof at this time in this article, is no part of our entent, but onely of the assemble and cõpany called to p3ofesse Chꝛiste in one faythe, whiche in this article is named the Holy churche.

For all be it in this assemble of men, called by the wo3de of god, and receyued by faythe and baptisme, be many euyll men, many synners, many that tourne by true penance to grace, and sometyme yet fal agayn, some after they3 tourne by true penance, styll persseuere and increace in goodnes, many that fall and neuer ryse agayn: so that spottes, blottes, and imperfections, appere euidently in this churche, and many tymes in the mo3e parte therof: Yet neuer-

neuertheleſſe bycauſe the callyng is of it ſelfe holy, the caller alſo holy, and the ende of the callinge holynes, with this alſo that the people ſo called, profeſſe holynes, and make a bodye, wherof the onely heade our ſauiour CHRIST is moſte holy, and holines it ſelfe, by the merites of whoſe paſſion they be relieued and norriſſhed with dyuerſe holy ſacramentes, and be in theyr callyng indued with moſte ſpeciall holy giftes and graces of almightye god, autour therof, and by his holy ſpirite directed and gouerned in the ſame, ſo long as they by folowyng theyr concupiſcence, the deuyll, or the worlde, fall not frō that eſtate: For theſe cauſes (although ſome membres therof be euyll) the churche is called Holy churche, takyng the name Holy, of that, that Chriſt the onely head is holy, the caller holy, the profeſſion and callyng holy, and the ende holynes, whyche of very duety ought to be in al them, that be called, and is in deede in ſuche membres, as contynue and perſeuere in that holy callynge.

And for ſo moch as god of his goodnes calleth people, as afore, without acception of perſons, or priuilege of place. Therfore this holy church is alſo Catholike, that is to ſay, not limitted to any one place or regiō of the world, but is in euery place vniuerſally through the world, where it pleaſeth god to cal peple to him, in the profeſſiō of Chriſtis name and faith, be it in Europe, Affrike, or Aſia. And all theſe churches in diuers coūtreis ſeuerally called, althoughe for knowlege of the one from the other, among them they haue diuers additions of names,

and for their moste necessary gouernement, as they be distinct in places, so they haue distinct ministers and diuers heades in earthe, gouernours, and rulers, yet be al these holy churches but one holy churche catholyke, inuited and called by one god the father, to enioy the benefite of redemption, wrought by our onely lord and sauiour Jesu Christ, and gouerned by one holy spirite, whiche teacheth to this forsayde holy churche, one truthe of goddis holy worde, in one faith and baptisme. And this churche is relieued, norished, and fortified, by his holy and inuincible worde and his sacramentes, which in al places haue eche of them their owne proper force & strength, with giftes of graces also, distributed by the goodnes of almighty god in al places, as to his wisedome is sene conuenient.

Wherby it appereth, that the vnitie of these holy churches in sundry places assembled, stādeth not by knowledging of one gouernour in earth ouer al churches. For neyther the hole churche catholyke togither, nor any particular church apart, is bound to aknowlege any one vniuersall gouernour ouer the hole churche, other than Christe, althoughe by sufferaunce of some princes and potentates, not beinge truely instructed in the worde of god, by suche as of duety both to god & them, oughte to haue declared the truthe of scripture to them, and by hypocrisy and vsurpation of the see and court of Rome, the bishoppe of the same, giuinge him selfe more to worldly polycy, than to the execution of his duety, hath longe tyme gone aboute to obteine and establishe

blyche vnto hym selfe, suche an vniuersall auctoritie, and hath by abuses alwaies compassed to cause other, to vpholde and mainteine the same, contrary to goddes lawe, as more largely shall be declared in the sacrament of orders.

The vnitie therfore of the churche, is not conserued by the bishoppe of Romes auctoritie or doctrine, but the vnitie of the catholyke churche, whiche all christen men in this article do profesſe, is cõserued and kepte, by the helpe and assistence of the holy spirite of god, in reteining and maintepnynge of suche doctrine and profession of christen faithe, & true obseruance of the same, as is taughte by the scripture and the doctrine apostolike. And particular churches ought not in the said doctrine so accepted and allowed to vary one from an other, for any lucre, arrogance, or any other worldly affectiõ, but inuiolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthely called (as it is in dede) an apostolike churche, that is to say, folowing such teachyng as the apostels preached, with ministration of suche sacramentes, as be approued by the same.

And this vnitie of the holy church of Christe, is not diuided by distance of place, nor by diuersitie of traditions and ceremonies, dyuersely obserued in diuerse churches, for good order of the same. For the churche of Corinthe, and of Ephese, were one churche in god, thoughe the one were farre distant in place from the other: And though also in traditi

ons, opinions, and policies, there was some diuersitie amonge them, lykewise as the churche of Englande, Spaine, Italy, and Poole, be not separate from the vnitie, but be one churche in god, notwithstandynge, that amonge them, there is great distance of place, diuersitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordinances, or estimatiō of the same, as one churche peraduenture doth esteme their rytes, traditions, lawes, ordinances, and ceremonies to be of more vertue and efficacie, than an other churche dothe esteme the same. As the churche of Rome doth affirme certaine of theyr lawes and ordinaunces, to be of suche estimation, that they be of equall force with the worde of god, and that who so euer disobeyeth or transgresseth the same, commytteth deadly synne: Yet we perceyuing the same, to be discrepant from the truthe of scripture, must nedes therin dissent from them. But such diuersitie in opinions, and other outward maners and customes of policie, doth not dissolue and breake the vnitie, whiche is in one god, one faith, one doctrine of Christe and his sacramentes, preserued and kept in these seueral churches, without any superiorite or preeminence, that one churche by goddis lawes, maye or ought to chalenge ouer an other.

And therfore the churche of Rome, beinge but a seuerall churche, chalenginge that name of Catholike, aboue all other, dothe great wrong to all other churches, and dothe onely by force & mayntenance, suppoꝛt an vniust vsurpation: for that church hath

no

no more ryghte to that name, than the churche of Fraunce, Spayne, England, or Portugale, whiche be iustly called catholyke churches, in that they doo profesſe, conſent, & agree in one vnitie of true fayth, with other catholike churches. This vſurpation before reherſed well conſidered, it may appere, that the biſhop of Rome, doth contrary to goddis lawe, in chalengynge ſuperioritie and preemynence, by a cloke of goddis lawe ouer all. And yet to make an apparance, that it ſhulde be ſoo, he hathe and dothe wreſte ſcriptures for that purpoſe, contrary both to the true meanyng of the ſame, and the interpretation of ancient doctours of the church, ſo that by that chanleng he wold not do wrong onely to this churche of Englande, but alſo to all other churches, in claymyng this ſuperiorittie, without any authoritie by god, ſo to him gyuen. For God by his goodnes hath called indifferently and equally, all ſuch churches, in ſundry places, as his highe wiſedome, hath thought good to aſſemble and call vnto hym.

Moreouer the perfitte beleue of this article, worketh in all true chriſten people, a loue to continue in this vnicie, and a feare to be caſte out of the ſame, and it worketh in them that be ſynners and repentaunte, great comforte, and conſolation, to obteyne remiſſion of ſynne, by vertue of Chriſtis paſſion, and adminiſtration of his ſacramentes at the miniſters handes, ordeyned for that purpoſe, for as muche, as god doth not ordinarily giue ſuche thinges, but onely within this churche.

It

It is to be noted, that this churche of England, and other knowen particular churches, in whiche Chriſtis name is truely honored, called on, and profeſſed in faythe, and baptiſme, be membres of the hole catholike churche, & eche of them by him ſelfe, is alſo worthyly called a catholyke churche, whan they merely profeſſe and teache the faythe and relygion of Chriſt, according to the ſcripture and the apoſtolike doctrine. And ſo euery chriſtē man oughte to honour, gyue credence, and to folowe the particular churche, of that region ſoo ordered (as afore) wherin he is borne, or inhabiteth, and as al chriſten people, as well ſpirituall as temporal, be bounde to beleue, honour, & obey our ſautour Jeſus Chriſte, the onely heade of the vniuerſall churche, ſoo lykewyſe they be, by his commaundemente, bounde to honour and obey, nexte vnto him ſelfe, chriſten kinges and pynces, whiche be the heade gouernours vnder him, in the particular churches, to whoſe office it apperteyneth, not only to prouide for the trāquillitie and wealthe, of theyr ſubiectes, in temporal and worldly thynges, to the cōſeruation of their bodyes, but alſo to forſee, that within theyr dominions ſuche miniſters be ordeyned and appoynted in theyr churches, as can and wil truely and purely ſet out the true doctrine of Chriſte, and teache the ſame, and to ſee the commaundementes of god well obſerued and kepte, to the wealth and ſaluation of theyr ſoules.

The

The communion of sayntes / The forgyuenes of synnes.



IN this article be taught two speciall fruites and benefytes, whiche all men called of god, and obeying to the same calling in theyr wyl, and workes, doo obteine by goddes grace, in the saide catholike churche, whiche benefites be, the communion sayntes, and forgyuenes of synnes.

And here is to be noted, that althoughe this word Sayntines our englisshe tunge signifieth properely them, that be departed this lyfe, and be establysshed in glory with Christe: Yet the same worde Saintes, wherby in this article we expresse the latin worde Sanctorum, is here extended, to signifie not onely these before mencioned, but also all suche, as be called into this holy assemble and churche, and be santified in our sautour Jesu Christe.

And as touching the communion, that is to say, the mutuall participation of these sayntes, ye must understande, that lyke as all the partes and membres, which be liuing in the natural body of a man, do naturally cõmunicate and minister eche to other the vse, commoditie, and benefite of all theyr forces, nutrimentes, & perfections: (In so muche that it lieth not in the power of any man to say, that the meate, which he putteth into his owne mouth, shal

nourysshe one particular membre of his bodye, and not an other, but that all and euery one particularly, shall receyue of the sayde nutriment, and of the vertue and benefyte therof, more or lesse accordyng to the naturall disposition, portion, and place, whiche it hath within the same body: euen so, what soo euer spirituall gyftes or treasure is gyuen by god vnto any one membre of the holy church, although the same be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites therof, shall by reason of theyr abydyng together in the vnitie of the catholike churche, redounde vnto the common profyte, edifienge, and increace of all the other membres of the same catholike churche. In so muche that there shal nede no mannes autoritie to dispence and dystribute the same, or to applye it vnto this membre or that, but eche membre shall be made participante of the sayd treasure, and shall haue and enioy the fruite and benefyte of the same, in such quantitie and measure, as for the rate and proporcion of the faythe and charitie, which he hath in the same body, shall be expedient and necessary for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profyte, whiche all the membres of the church do receiue, by the merites, suffrages, and prayers of the churche.

And forasmoche as the moste blessed sacrament of the Aultare, wherin by the myghty operation of goddis worde, is really present in fourme

of

of breade, the naturall lyuynge body and bloude of our sauiour and redemer IESV CHRISTE, increaseth and worketh in them that worthily receiue it, the communion and coniunction in body & soule of them to Christe, and Christe to them, with a mutuall coniunction also in loue and charitie, of eche good man in Christe to other: Therfore the sayde sacrament may worthely be called the Communion of saintes. And so the fyrst parte of this article hath ben by good deuout and lerned men expounded, to signifie the sayde blessed sacrament of the aultare, which we must beleue to be a reall & effectuall communion of all saintes, that is to say, of al men, whiche be called by the holy callynge of god, and there with wyllyngely and obediently do knowlege and folowe the same.

In the seconde parte of this article, we be taught to beleue remission of synnes, which is one of the effectes and chiefe benefites of the moste blessed passion of Christe, head of the holy churche, whiche is called and assembled in his name, in which churche is applyed the benefites of remission of synnes, by the worke of god in his sacramentes ministred in the same, as shalbe hereafter declared in theyr place.

The resurrection of the body / and the lyke euerlastynge.

AT the daye of the generall dome or iugement, whan Christ shall come (as in the seuēth article of this Crede is conteyned) and syt to iudge both quycke and dead, almighty god shall stirre and raise vp againe, the very flesche and bodies of all men, women, and childzen, bothe good and bad, christened & heathen, that euer lyued here in this worlde, from the beginning of the same, and died before that day. And althoughe the sayd flesche and bodies were dead and buryed, yea and consumed, or by any meanes, destroyed, yet god shall of his infinite power make them all at that daye, hole and perfite again. And so euery man generally shal resume and take againe, the verye selfe same body and flesche, whiche he had whiles he liued here on earthe, and so shall ryse from deathe, & lyue againe in the very selfe same body and soule, which he had before.

At whiche tyme, man beyng thus made perfit in coniunction of body and soule, shall at that day, appere before the highe iudge our sautour IESV CHRIST, and there shall make an accompte of his workes and his dedes, suche as he dyd, good or euyll, while he liued here in this worlde. And suche as haue ledde theyr liues, in obedience and obserua-

tion

tion of goddis commandementes, and die in true faith and charitie, shal than be perfitely sanctified, purified, and deliuered from al contagion of sinne, and from all corruption and mortalitie of the flesh, and shall be perpetually glorified, & receyue bothe in body and soule together, euerlastyng lyfe.

Whiche lyfe euerlastynge, thoughe it passeth al mennes wittes, to expresse how pleasant and ioyful it is, nor yet mannes capacitie, can comprehende and vnderstande the same, as saynte Paule wytnesseth, saieng, That, which the eie hath not sene, nor the eare hath not herde, nor hath not entred in to mans harte, God hath ordeyned for them, that loue him: Yet holy scripture speketh of it, after our capacitie and intelligence, but farre vnder the worthynes and excellency therof. The prophet Esaie saith, Euerlasting gladnes shall be ouer their heades, they shall haue ioy and gladnes, sorowe & wayling shall forsake them. And saynte John saythe, God that sytteth on his throne, shall dwell ouer them. They shall not hunger or thyrst any more, neyther sonne, nor heate shal hurte them, for the lambe, that is in the myddes of the throne, shall feede them, and bryng them to the fountaines of the water of life: And god shal wipe away, all wepyng and teares from theyr eyes, death shall endure no longer. There shall be no waylyng, nor crienge, nor sorowe any more: Yea there is no ioy or comfort, that can be wished for, but it is there most plentifully. There is true glory, where prayse shall be without errour or flatterye. There is true honour, whiche shall be giuen to none, onles he be

i. Cor. ii.

Esa. xxxv.

Apoc. vii.

worthy. There is true peace, where no man shalbe molested or greued, neyther by hym selfe, nor by others. There is true and pleasant felowship, where is the company of blessed angels, and the elect and chosen saintes of god. There is true and perfecte loue, that neuer shall fayle. For all the heauenly company, is linked and fastened together, by the bond of perfecte charitie: wherby also they be vnyted and knytte to almyghty god euerlastyngly.

Fynally there is the true rewarde of al godlynesse, God hym selfe: The syghte and fruition of whom, is the ende and rewarde, of all our beliefe, and all our good workes, and of all those thinges, whiche were purchased for vs by CHRISTE, he shall be our sactetie, our fulnesse, and delyte, he shalbe our life, our helth, our glory, our honour, our peace, our euerlasting reste and ioye: He is the ende of all our desyres, whom we shall see continually, whom we shall loue moste feruently, whom we shall prayse and magnify, world without ende.

¶ The sacrament of Baptisme.



AS touchyng the holy sacrament of Baptisme, it is to be noted: Fyrst, that this sacrament was instituted and ordeyned, by our sauiour IESV CHRISTE, in the newe testament, as it doth appeere by Christis owne wordes vnto his apostles, where he sayeth: Go ye abrode through out all the world, and preache the gospel vnto al people, and baptise them in the name of the father, of the sonne, and of the holy goste. Math. xxviii.

Furthermore that the effecte and vertue of this sacramente, is forgyuenes of synne, and grace of the holy goste, as is manifestely declared in the seconde chapiter of the actes of the apostles, where it is sayde: Do penance, and be baptised euery one of you, and ye shall haue forgyuenes of synne, and shall receiue the gyfte of the holy goste. Whiche effecte of grace and forgyuenes of synne, thys sacramente hath by vertue and force of the worckyng of almighty god, accordyng to his promyse annexed and conioyned vnto this sacrament, as is manifestly declared by the worde of Christe, sayeng: who so euer beleueth and is baptised, shall be saued. Whiche sayeng of our sauiour Christe, is to be vnderstande, of all suche persons, which die in the grace conferred and gyuen to them in baptisme, and do not fynally fall from the same by synne. Marc. xvi.

Moreouer bycause all men be borne synners, throughe

throughe the transgression of our father Adam, in whom (as the apostle sayeth): All haue synned, and can not be saued without remission of their synne, whiche is gyuen in baptisme, by the worckyng of the holy goost. Therfore the sacrament of baptisme is necessary for the attayning of saluation and euerlasting lyfe, accordinge to the wordes of Christe, sayinge: No man can entre into the kyngedome of god, excepte he be borne agayne of water and the holy gooste. For whiche causes also it is offered, and pertayneth to all men, not onely such as haue the vse of reason, in whom the same duely receyued, taketh awaye and purgeth all kynde of synnes, both originall and actuall, committed and done before theyr baptisme: but also it apperteyneth and is offered vnto infantes, whiche bicause they be borne in original synne, haue nede and ought to be christened: whereby they being offred in the faith of the churche, receyue forgiuenes of their synne: and suche grace of the holy goste, that if they dye in the state of theyr infancye, they shall therby vndoutedly be saued.

Rom. v.

Iohn. iiii.

And here we must knowe, that as touchynge originall synne in infantes, lyke as they take of theyr parentes, theyr originall and naturall qualities: euen so they receiue from them original sinne, by whiche, they are made the children of the yre of god, and by the same haue a naturall inclination to synne, by lustes and desires, whiche in further age and tyme, sensibly moue and stirre them to wickednes. For although the parentes be neuer so cleane purged, and pardoned of theyr originall synne by baptisme,

baptisme, and grace gyuen in the same, yet neuer theles the chyldren of them begotten, be conceyued and borne in original synne. Example we may take of corne, whiche thoughe it be neuer soo cleane winowed and purged from the chaffe, yet if it be caste into the ground and sowen, the newe, whiche springeth of it, is full of chaffe agayne, vntyll it be also wynowed and clensed: So lykewyse the chyldren of christen men be full of chaffe and corruptution of originall sinne, vntyl that by baptisme, they be washed clensed and purged from the same, as their parentes were.

And where as we haue before shewed, that originall synne is remitted and taken awaye, by baptisme, bothe in infantes and all other, whiche hauyng the vse of reason, duely receyue the same: Yet further we thynke good, to note a speciall vertue and efficacy of this sacramēt of baptisme, whiche is: That all be it, there remayne in vs that be christened, a certaine infirmitie or inclination of synne called Concupiscence, whyche by lustes and desyres, moueth vs many tymes to synne and wickednes, yet almighty god of his great mercye and goodnes, hath gruen vs suche grace in this his holy sacramēt of baptisme, that such carnall and fleshly lustes and desyres, shal or can in no wise hurt vs if we do not consent vnto theym. And by the same grace also conferred vnto vs in baptisme, we be made more strong and able, to resist and withstand the sayde concupiscences and carnall desyres, than is any other man, which neuer was christened.

Farthermore for as moche as in these dayes, certain heresies haue risen & sprong vp, against the christening of infantes. It is to be noted, that (as the holy doctours of the church do testifie) the vniuersall consent of the churches in al places, & of all tymes, vsyng & frequẽting the christening of infantes, is a sufficient witnes & proofe, that this custome of the church in baptising of infantes, was vsed by Christis apostles them selues, & by them gyuẽ vnto the churche, and in the same hath ben alwais continued euen vnto these dayes. And this custome and perpetuall vsage of the churche, euen from the beginning, is agreable with the saying of saint Paul:

Ephe. v. Christ loued his church, & hath giuen hym selfe to the death for his churches sake, to sanctify her & make her holy in clẽsing her by the fountain of water in his word &c. So that no mã is, nor can be of this church, but he which is clẽsed by ỹ sacrament of baptisme: Lyke as the text before alledged, sheweth, where Christe

Ioan. iii. saith: who so euer is not born againe of water and the holy gost, shal not enter into the kyngdome of heauen. Wherfore seing that out of the churche, neyther infantes, nor noo man elles can be saued, they muste nedes be christened and clensed by baptisme, and so incorporated into the churche. And as the infancye of the chyldren of the Hebrues, in the old testament did not let, but that they were made participant of the grace and benefite giuen in circumcision: Euen so in the newe testamẽt, the infancy of chyldren doth not let, but that they may and ought to be baptised, and so receyue the graces and vertues of the same.

In

In this parte also it is to be noted, that children or men ones baptised, ought neuer to be baptised a gayne. And all good christen men ought and muste repute and take all the Anabaptistes & the Pelagians opinions, whiche be contrary to the premisses, & euery other mans opinion, agreable vnto the said Anabaptistes, or the Pelagians in that behalfe, for detestable heresies, and vtterly to be condemned.

Moreouer for bycause, as well this sacrament of baptisme, as all other sacramentes instituted by Christe, haue all theyr vertue, efficacy, and strength by the worde of god, which by his holy spirite, worketh al the graces & vertues, which be giuen by the sacramentes, to all those that worthily receyue the same: We must vnderstand & knowe, that although he which doth ministre the sacrament, be of a sinful & euill conuersation, yet the vertue and effect of the sacrament, is therby nothing diminished or hurted, neither in infantes, nor yet in them, whiche beinge indued with the vse of reason, come thervnto, truly contrite and penitent of al their sinnes done before beleuyng & confessing all the articles of the Crede, and hauyng a sure fayth and truste in the promises of god, of remission of their synnes, and purposing euer after to lyue a christen lyfe.

Finally this sacrament of baptisme, may wel be called a couenant betwene god and vs, wherby god testifieth, that he for his sonne Christis sake, iustifieth vs, that is to say, forgiueth vs our synnes, and indueth vs with his holy spirite, & giueth vs suche gracis, that therby, we be made able to walke in the

 workes

woꝛkes of iuſtyce oꝛdeyned by god, to be exercyſed of vs in this pꝛeſent lyfe, to the gloꝛy and pꝛayſe of god: And ſo perſeuerynge, to enioye the fruite of the lyfe euerlaſtynge. And we agayne vpon our parte, ought moſte diligently to remembꝛe and keepe the pꝛomyſe, that we in baptiſme haue made to almighty god, that is, to beleue only in hym, onely to ſerue and obey hym, to forſake all ſynne, and the woꝛkes of Satan, to moꝛtifie our affections of the fleſſhe, and to lyue after the ſpirite in a newe lyfe. Of whiche pꝛomyſe and couenant by vs made to god, ſaint Paule putteth vs in remembꝛance, ſayeng: Knowe ye not that all we, whiche are baptiſed in Jeſu Chriſte, are baptiſed to dye with hym, foꝛ we be buryed with hym, by baptiſme to dye, that lykewyſe as Chriſt was rayſed vp from deathe by the glory of his father: euen ſoo we ſhulde walke in a newe lyfe? By the whiche woꝛdes ſaint Paule giueth vs to vnderſtande, that all we whiche be baptiſed in Chriſte, that is to ſaye, whiche by baptiſme are incoꝛpoꝛated in to the myſtycall body of Chriſte, haue pꝛofeſſed and bounde our ſelfe in baptiſme, to dye from ſynne, and vtterly to abſtepne from the coꝛruption of our olde ſynfull lyfe, and to walke and pꝛocede in a newe lyfe of grace, and the ſpirite, into the whiche we are called by the woꝛde of god, and by faythe and due receyuynge of this holy ſacramente, are bꝛought and ſette into the ſame.

Rom. vi.

The

The sacrament of penance



FOr the cleere vnderstanding of this sacramente, it is to be consydered, what penance is, & also what is the sacrament of penance.

Penance is an inward sorowe and griefe of the harte, for the synnes by vs doone and committed, and an hatrede and detestation of the same with an earnest desyre, to be purged frome them, and to recouer agayne the grace and fauour of god, by suche meanes and remedies, as god hath appoynted for the obteynyng therof, with a stedfast purpose and mynde, neuer to offende agayn. For he that sayeth, that he is sory for his offences committed agaynst the hyghe maiestie of god, and yet styll contynueth or intendeth to contynue in the same, is no penytent person, but a dissembler, or rather a deryder of penance. And thus is peraunce commonly taken in the scripture, as welle in the newe, as in the olde testament. And this penance is a thynge so necessary for mans saluation, that without it, no man that offendeth god, can be saued, or attayne euerlastyng lyfe.

The sacrament of penaunce is proprely the absolution, pronounced by the preest, vpon suche as be penitent for their synnes, and so do knowledge and shewe them selues to be. To the obteynynge of the whiche absolution or sacrament of penaunce, be requyred, contrition, confession, and satisfaction, as

wayes and meanes expedyent and necessary to obteyne the sayde absolution. In all which ways and meanes, fayth is necessarily requited, as the groūde and foundation of all thynges, that are to be done for to atteyne the benefite of the sacramente of penance. For who can haue tru penance, with hope to atteyn any grace of remission of sinne therby, onles he beleue stedfastly, that god is, and that in the new testamēt by the mean of our sauiour Jesu Christ, & by the force of his passion, there is promise made to his church, to grant remission of synnes, by his ministers, to suche as falling from the grace receyued in baptisme, do at his callyng turn vnto him by penāce: And like as they, which were not baptised, being infantes, whan they come to the yeres of discretion, and desyre baptisme, be taught fyrste to beleue in god, and to renounce the deuil & his workes, vpon which ground of faith, they desyre baptisme, as a necessary sacrament for remission of syn: So euery man, before he entreth into the wayes of fruitefull penance, must haue for a grounde and foundation, such a beleke, as wherby he hopeth and loketh by the sacrament of penance, to atteine remission of all his synnes, whervnto we do come (as is afore sayd) by contrition, confession, and satisfaction.

Contrition is an inwarde sorow and griefe for synne, whiche euery true penitent, called by goddis grace, hath by knowlege of the worde of god, whervpon, remembrynge his owne synfull and vicious lyuynge, wherby he hath prouoked the hygh indygnation and wrathe of god: and on the other syde,

consi

considerynge, the dignitie and puritie of that state, wherunto he was called in baptisme, and his promyse made there to god, the manifold benefites also, dayly receyued of god. Herebpon the sayd penitent, moued and stirred, with the great loue & goodnes of god, shewed before towardes him on the one partie, and his owne ingratitude or vnkindnes towardes god on thother partie, conceiueth an ernest sorowe, for that he hath relinquished so louynge a lorde, and an hatefull displeasure, that he hath followed sinne, and therby so greuously offended god, of whom he was before called, to be in the state of a sonne, & inheritour with our sauiour Jesu Christe.

And thus beynge moued and troubled in spirite, and lamentynge the myserable state, whiche he is nowe in, by his owne defaut, is pricked and styred in his harte, accordynge to the teachynge of his mother, holy churche, to repaire to suche a ministre as god hath ordeyned, to pronounce the sentence of remissiō of synne. And knowing him to occupy that place, as deputed of god, doth prostrate him selfe to god, & there humbly procedeth to confession, wherin he callyng to his remembrance, his sinful life past, doth knowlege to the priest al such synnes in which his conscience telleth hym, that he hath greuously offended the goodnes of god almighty, & the same, before the priest goddis ministre, he declareth & bttereth with his mouthe, and so blameth, accuseth, and condemneth him selfe, for an vnkind prodigall sonne, to almighty god his father, for a naughty seruant, that knewe by light of grace, the cōmande-

Luc. xv.
Luc. xii.

ment

ment of his lord Jesu Christe, and dyd it not, was indued with many giftes of the holy goste, and exercised them not. And so detestinge and abhorryng synne, and desyrous to be rayled frome that estate, confesseth in humilitie, the cause of synne, to haue ben of hym selfe, by yeldyng to the concupiscence of the flesshe, the worlde, and the deuyll. Wherfore he is gladde to submytte hym selfe to suche dysciplyne and wayes of reformation, as the priest hering his synnes & offences, shall by his discretion and wisedome, accordyng to the word of god, thynke conuenient. Whiche humble submission to the gostly father, with content and agrement to receyue the said discipline, is a parte of satisfaction, whiche is the thirde way or meane to the sacrament of penaunce, as is before reherced.

And this satisfaction declareth a desire to plese and content god his father, for the vnkyndenes towardes hym, in fallynge from the estate of grace, wherein he was called to be his sonne, and inheritour of heauen, vnto the myserable condition of synne, whereby he hath made hym selfe mooste vile bondman vnto the deuyll.

But here ye must vnderstand, that the satisfaction (whiche is here spoken of) is not so to be taken as though the penitent synner coulde worthyly merite or deserue remission of sinnes, by any peyn or punishement to be by him suffered, or to make to god any iuste or full recompence, equiualent to the synne, that he hath committed against him, and so to satisfie, which he can neuer do. For that satisfaction

ction, hath onely our sauiour Christe wrought in his glorious passion. But to satisfie (as here is mēt by satisfaction) is to plese god with an hūble lowly harte, redy to bringe forth the fruites of penance, & to bringe them forth in dede, as in almes, prayer, and fastynge, with all suche meanes, as maye serue for the cutting away of the occasion of synne, as the minister shall thynke good, according to the worde of god, and with suche weping, lamentyng, & waylyng, as do burst out of the hart, with a ful purpose to leade a newe life, and therwith to forgiue al men theyr trespaces, to restore to all men, that he hath vniustly taken or reteyned from them, to recompēce all hurtes and iniuries done by hym, according to his abilitie and power, and as he may, not onely to wyll, but also to do thus, to his neighbour in dede, wherin the neighbour ought to be satisfied.

And hereby appereth, howe god estemeth satisfaction, both to him selfe, and to the neyghbour, after the wyll and power, and not after the equiualence of that which is done. For to god no man can so satisfie for sinne. And Christ therfore hath satisfied for all, by vertue wherof, our satisfaction is accepted and allowed of god, who of his infinite goodnes, and for Christes sake, is satisfied, that is to say, pleased with that littell we do.

Wherupon after this contrition had in harte, confession made with mouth, and satisfaction shewed and promised, the penitēt may desire to here of the minister, the comfortable wordes of remyssion of synnes. And the minister therupon, according

Chriſtes goſpell, pronounce the ſentence of abſolu-
tion, vnto the whiche abſolution, the penitent muſt
gyue credence, and beleue with a perfite fayth, that
his ſynnes be now forgyuen frely, by the merites of
Chriſtes paſſion, to the whiche forgyuenes, he hath
recourſe by the ſacrament of penance, as he had at
the firſte entrie vnto Chriſtis religion by the ſacra-
ment of Baptiſme.

It is alſo to be noted, that confeſſiō to the prieſt
is in the church profitably commanded to be vſed,
and frequented, for many other good cauſes, & ſpe-
cially for this cauſe, that they whiche by cuſtome be
drowned in ſynne, & ſe not the abhomination and fil
thines therof, ne remembre the goodnes of god, and
want therfore contrition, may by a good goſtly fa-
ther, be ſtirred and moued, to deteſte & lament their
ſinne, by declaring vnto thē the word of god in ſuch
ſcriptures, as ſerue for that purpoſe, in ſuche wyſe,
that not only contrition ſhal ariſe in the hart, to the
pleaſure of god, but alſo ſatisfaction enſue, wher-
with goddis merciful goodnes ſhalbe cōtēted. And
that the wordes of abſolutiō may be effectually pro
noūced to the penitēt, of the remiſſiō of his ſynnes.

Fynally it is to be remembred, that not withſtā
dynge this waye before deſcribed, is the ordinary
meane, for penitent ſynners, to optein remiſſion of
ſynnes, & to be reconciled to the fauour of god, yet
in caſe there lacke a miniſter, to pronounce the wor-
des of abſolution, or in tyme of neceſſitie, whan a
ſinner hath not ſufficient leyſure or opportunitie to
do the workes of penance before declared, if he tru-
ly re-

ly repent him of his sinful life, and withal his hart, purpose through goddis grace to change & amende the same, he shal vndoubtedly haue pardon and forgyuenes of all his mysdoynges. For as saynt Cyprian sayeth: Euen in the houre of deathe, whan the soule is ready to departe out of the body, the greate mercifull goodnes of god despiseth not penaunce: In so muche that than, neither ỹ greatnes of sinne, nor the shortenes of tyme, nor yet the enormitie of lyfe, excludeth from the mercy of god, if there be tru contrition, and an vnfayned chaunge of the harte from synnefull conuersation. The theefe that hanged vpon the crosse, asked mercye with a contryte harte, and forthwith was made a citezen of Paradise, and where as he deserued condemnation & punyshement, this contrite hart, changed his peyn into martyrdome, and his bloude into baptisme. yet notwithstandyng, no mã ought vpon hope of goddis mercy, stil to continue in sinfull lyuing. Like as no man wold be sycke in his body, vpon hope to recouer helth. For such as wyll not forsake theyr wickednes, and yet thinke that god wyl forgyue them, be oftentymes, so preuented with the iuste plage of god, that neither they haue time to cõuert, nor grace to receyue the benefitte of forgyuenesse. Therfore scripture saith: Slacke not to conuert and tourne to god. And linger not from day to day. For his angre wyll come sodeynly, & in the time of vengeance, he wyll distroy the. Wherfore imbracyng the mercy of god on the one syde, and fearynge the iustyce of god on the other side: Let vs at no time, neyther

dispayre of forgyuenes of our synnes, nor yet presumptuously remayne still in our synnes, knowing that the iustice of god, wyl strayghtly exacte and require the debtes of all men, whiche be not pardoned through his clemency and mercy.

The sacrament of the Aultare.

The sacrament of the aultare, was institute by our sauiour Christe, the nyght afore he suffered his passiō, where he sittyng at supper with his apostles, after he had eaten of the paschall lambe, according to the ordinance of the lawe of Moyses, and wyllyng al suche sacrifices, and sacramentes of the olde testament to ceasse, and declaryng, that they were but shadowes and sygnes, to
Rom. x. signifie him, who (as saynt Paule sayth) is the ende and perfection of the lawe, dyd than institute & ordeine, this moste high & principall sacrament of the new testament. Wherin is verely expressed, and presented the most excedyng & inexplicable loue of our sauiour Jesu Christ, towardes vs, his church, with whom it hath pleased him to leaue for our nourishment, strength & comfort, so precious and glorious a sacrament. Whiche among all the sacramentes, is of incomperable dignite and vertue, for as muche as in the other sacramentes, the outwarde kynde of the thyng, whiche is vsed in them, remaineth styl in the owne nature and substance, vnchanged: But in this moste hyghe sacrament of the aultare, the creatures

tures, whiche be taken to the vse therof, as breade & wine, do not remayne styll in theyr owne substance, but by the vertue of Christes word in the consecration, be chaunged and turned, to the very substance of the body and bloud of our sauiour Jesu Christe. So that although there appere the fourme of bread and wyne, after the consecration, as dyd before, and to the outwarde senses nothyng semeth to be changed: yet muste we, forsakyng & renouncyng the persuasion of our senses in this behalfe, giue our assent onely to faythe, and to the playne worde of Christe, whiche affirmeth that substance there offered, exhibited & receyued, to be the very precious body and bloude of our lorde, as it is playnly wrytten by the Euangelistes, and also by saynt Paule, where they entreatyng of the institutiō of this sacrament, shewe howe our sauiour Christ, sitting at his laste supper, with his apostles, toke bread, & blessed it, and brake it, and gaue it to his disciples, and sayd: Take ye and eate. This is my body: And also whan he gaue the cup, he sayd: This is my bloud of the newe testament, whiche shalbe shed for many, for the remissiō of sinnes. Mat. xxvi. Marc. xiiii Luc. xxii. i. Cor. xi.

By these wordes it is playne and euident, to al them, whiche with meke, humble, and sincere harte, wyll beleue Christes wordes, and be obedyent vnto fayth, that in the sacrament, the thynges that be therin, be the very body & bloude of Christe, in very substance. Whiche thyng, who so euer wyll deny, he denieth the very open and plaine wordes of Christ, which can not be but true: for he is truth it self, and can not lye. Wherfore in this most high mystery, no

mā ought to reson ouer farre, nor go about to compasse the will and worke of god, by his weake sense and ymagination: But we muste without further serching, giue fulne assent and credence, vnto Christis almighty worde, by the whiche heauen & earth were made, & not trouble our wittes, in labouryng to comprehend the power and might of god, but rather (stedfastly giuing fayth to his word) apply our hole wil and affection, to atteine the fruite and profite of this moste holy sacrament, towardes our saluation, according to thentent of Christis institution: Who, of his inestimable mercy & loue towardes vs, willing that we shuld haue perfit hope, strēgth, comforte and ioy in him, and that we shuld haue cōtinuall remembrance, of his most dere charitie, shewed towardes vs, in his death and passion, dyd institute this sacrament, as a permanent memorial of his mercy, and the wonderful worke of our redemptiō, & a perpetual fode & nourishement for our spiritual sustentation, in this dangerous passage and trauaile of this wretched life. It is therfore necessary, that in the vsyng, receiuing, & beholding of this sacramēt, we haue harty remēbrance, of our most louing & dere sauiour Jesu Christe, that is to say, that we thinke effectuously of his most bitter passiō, whiche he being ỹ lord of glory suffred for vs. And to be waile our synnes, which were cause of ỹ sayd death & passion, callyng meekely for grace and the mercy of god, which most abundantly is obteined, by the vertue & merite of the same passion. And thinking that our lord, which gaue him self in that maner for vs,

wyll

wyll not forsake vs, or cast vs awaye, but forgiue vs, if we truely repent, and wyll amende, & become faithfull seruantes to hym, whiche so derely hath bought vs, & paied for vs, neither golde ne yet siluer (as saincte Peter saith) but his owne precious bloud. Wherfore, seinge we be so bought, we muste knowe, that we be not our owne, ỹ is to say, we may not be at the libertie & wildnes of our owne flesshe, nor we maye not be seruantes to the worlde, nor the deuyl: but we must be seruantes to our lord, & maister Jesu Christ, in all obedience vnto right wisenes, & godlines, according to his wil & cõmandementes. i. Pet. i.

Therfore when so euer we shall receyue or ble this holy sacrament, we must take hede, and haue reuerence to the maiestie therof, and beware that we come not vnworthely therunto. For as saint Paule saith: He that eateth of that heauely fode, or drinketh of the cuppe of our lord vnworthely, that is to say, without due reuerence, faith, repentance, charitie, & the feare of god, he eateth & drinketh his owne dãnation, bicause he putteth no difference, betwene the body of our lord and other meates. And further truly, sense christen men ought to haue remembrãce of god, whensoeuer they go, to they? bodely meate or drinke, & receiue it not without thanckes giuing vnto god (as saint Paule saith) whether ye eate or drink or whatsoeuer ye do, do it in the name of our lord Jesu Christ: how moch more ought all christen men (whan they come to be fed at the table of our lorde, and to receiue this blessed and glorious sacrament) to haue special & entier deuotion, with most thãcke- i. Cor. xi. i. Cor. x.

full

full remembrance to god, for his goodnes, declared towardes vs, in the benefite of our redemptiō. And therfore amonges other names, this sacrament is called Eucharistia, that is to saye, the sacrament of thankes and blessinge. For as moche, as it setteth before vs, and doth exhibite vnto vs, the very price of our redemtion, and saluation, whiche is the body of our lorde that suffred and died for vs.

Furthermore here is to be noted, as touching the receyuyng of this sacrament, that although our sauiour Jesus Christ, at the first institution therof in his supper, did minister it vnto his disciples thā present, vnder both the kindes of bread & wine: Yet that falcion & maner of ministring is not so necessary to the receyuer, excepte it be to the priest whan he consecrateth, that without the due obseruation of that waye, man myghte not receyue that blessed sacrament, to his saluation. For the benefite or hurt that cometh to a christen man by receyuing of this sacrament, standeth not in the falcion or maner of receiuing of it, vnder one or both kindes, but in the worthy or vnworthy receiuing of the same. For he ỹ receiueth this sacrament worthely, vnder the one kinde, as vnder the fourme of bread only, receyueth the hole body and bloud of Christe, & as many and great benefites of Christ, as he that receyueth it in both kindes. And therfore if any man shuld teache, that the lay people (which by the ordinance & ancient custome of the catholike church haue vsed to receyue this holy sacrament in fourme of bread only) be seduced, & so cause them to thynke, that the hole

body

body and bloud of Chriſte were not comprehended in that onely forme of breade, as wel as in both the kyndes, this doctrine ought vtterly to be refuſed and abiected, as a peſtiferous & a diuelyſhe ſchole. For ſurely ſcripture teacheth the contrary. And alſo naturall reaſon, although it can not comprehende the hole myſtery of this ſacrament, yet herein it teacheth vs agreably with ſcripture, that the lyuely body can not be without bloude, and ſo men oughte to be ledde from that fonde opinion (if any ſuche be) bothe by that faythe and credyte they owe to ſcripture, and in this poynte alſo by naturall reaſon. Wherfore chriſten men ought not to grudge at this fourme and maner of receyuyng of this ſacramente vnder one kynde, vſed and allowed by the catholike churche, both to auoyde that errour afore reherſed, and alſo for many other weyghty conſiderations, concernyng bothe the honour of the ſacrament, and the libertie and cõmoditie of the hole churche. And not onely laye men, but alſo prieſtes (ſauyng whan they conſecrate) vſe to receyue this ſacrament none otherwyſe. Let chriſten men therfore, humbly apply them ſelfe, to put all erronious fantaſies (if any ſuche aryſe) cleane out of theyr hartes, and ſatiſfye thẽ ſelues with this, that whan they receyue this ſacrament worthely, thoughe it be but in one kynd, they loſe no parte of the profite and benefite promiſed by vertue of the ſayde ſacrament.

Wherfore conſideryng (as is afore reherſed) the dignitie and excellency of this ſacrament, we ought with all humblenes of harte and deuotion, to pre-

pare our selues, that we (vsynge accordyngly the same) maye be partakers of suche fruite and grace, as vndoubtedly is offered and gyuen to all suche, as in due maner receyue this sacramente. For they that so doo, be made one with Christe, and dwelle in hym, and he in them, as he sayeth in the. vi. chapter of saynt Johns gospell, where he speaketh also of this sacrament: This is the breade whiche descended from heauen, that who so euer eateth therof shuld not dye, I am the liuely bread, which haue descended from heauen, if any shall eate of this breade, he shall lyue euerlastyngly. And than he declarynge him selfe, what he meaneth by the breade, sayeth, as incontinentely foloweth: And the breade, whiche I shall gyue, is my flesshe, whiche I shall gyue for the lyfe of the worlde. Whiche wordes be moste comfortable, for the perfyte confirmation and establishment of our faythe in this sacrament: For as muche as they bothe certifie vs, that his very flesshe, bloudde, and bodye, is that meate, whiche we receiue in the sacrament, and that also it preserueth from deathe, and conferreth lyfe to all, whiche duelye receyue it. For seyng it is the very body of our sauiour Christ, whiche is vnited and knytte to his godheade in one persone, and by reason therof, hath the very vertue and substance of lyfe in it, it must nedes consequently, by the most holy and blessed participation of the same, giue and cōmunicate lyfe also to them, that worthely receyue it: And it endueth them with grace, strength, & vertue, against all temptation, sinne, and death, & doth much ease, and relieue all the troubles dieases and infir-

Math. ix.

infirmities of theyr soule. For seynge the woman, which was diseased with the fluxe of bloud (as it is written in the gospell) was healed, by touchyng the hemme of the garment of Christe, through the vertue whiche came from hym: Howe muche more shall they fynde remedy of the sickenes & malady of theyr soule, whiche with due reuerece and faythe receyue and eate the blessed body of Christe, and so be made lyuely temples of hym, dwellynge in theym, yea made as one flesche and body with him: For this heuenly meate is not tourned into our substaunce, as other corporall meate is, but by the godly operation therof, we be tourned towardes the nature of it, that is to saye, of earthely, corruptible, and synfull, we be made heauenly spirituall. and strong agaynst synne, and all wyckednes.

And further it is to be remembred, that as in the receyuyng of this sacrament, we haue moste entier communion with Christe: so be we also ioyned by the same, in most perfite vnitie with his churche, and all the membres therof. And for that cause amonges other, this sacrament was instituted of our sauiour Christe, in the fourme of breade, to sygnyfye the vnitie, concorde, and charitie, that is betweene Christe oure heade, and hys mysticall body the churche, and euery part and membre therof one with an other. For as bread is made of many graynes or cornes, whiche all make but one loofe, soo shulde all true christen people, beyng many in numbre, yet be all one in faythe and charitie, as sayncte Paule sayeth, we be one breadde and one bodye, all 1. Cor. xi.

that be partakers of one breade, that is of this blessed sacrament.

Fynally it is to be noted, that although Christ at the fyrste institution of this sacrament, dyd consecrate and giue it to his disciples, at supper, after they had eaten the paschal lambe, partly to declare that the sacramentes and sacrifices of the old lawe, shuld from thensforth ceasse and take an ende, and partly, that by this sacrament, being the last thing that he nexte before his deathe, lefte vnto his disciples, the remẽbrance of him shuld be the more depely and effectuously imprinted in the hartes of them and of all other, that after shulde receyue the same: Yet (as saint Augustine saith) it was thought good to the apostles and the vniuersall churche, beynge moued with the holy goste, for the more honour of so high a sacrament, and for the more reuerence and deuout receyuynge therof, that it shulde alwayes be receyued of christen people, whã they be fastyng, and before they receyue any bodily sustenãce, except it be in case of syckenes or necessitie.

Wherfore considering the most excellent grace, efficacy, and vertu of this sacrament, it were greatly to be wyshed and prayed for, that al christen people, had suche deuotion thervnto, that they wolde gladly dispose and prepare them selues, to the more often worthy receyuynge of the same. But seynge that in these laste dayes, Charitie is waxed colde, and synne doth abound (as Christ sayeth in the gospell that it shulde) yet if christen men wyll auoyde the great indignation of god, it shall be good for them

Mat. xxiiii

theym, whan so euer they receyue this sacrament them selues, or be present, where it is ministred or vsed, as specially in the tyme of masse, to behaue them selfe reuerently, in pure deuotion and prayer and not to talke or walke vp and down, or to offend their brethern, by any euyl example of vnreuerence to the saide sacramente: excepte they wyll declare theym selfe to haue smalle regarde to our sauioure CHRIST, there bodyly present, of whiche vnreuerence and contempt may ensue, not onely spirituall punishemementes of god, by withdrawyng his grace from suche vngodly persons, but also bodily and ope scourge, as saint Paul sheweth to the Corinthians, That for the vnworthy entreatyng and vsynge of this sacramente, many amonges them were weake, sycke, and dyed. i. Cor. xi.

The sacrament of Matrimony.

AS touchynge the sacrament of matrimonye, and the institution therof, you shall vnderstande, that almighty god at the fyrste creation of man, considerynge of his infynite goodnesse and wysedome, howe necessary it was, to couple and conioyne man and woman togither in mariage, as well for theyr mutuall aide and comfort, and for the preseruation and continuance of mankynde in lawful succession, as also that the same generation myghte after the falle of mã, be exercised perpetually vnto the worldes end,

without synne and offence towardes god, dyd conioine Adam and Eue togethe⁊ in mariage. And thꝰ instituted matrimony, and consecrated and blessed it by his holy wo⁊d, as appereth in the boke of Genesis, where is also described the vertue and effycacye of the same, by these wo⁊des folowyng:

Gene. ii. Nowe this bone is of my bones, and this flesshe is of my flesshe, and therfo⁊e the man shall leaue hys father and mother, and adhere and cleaue vnto his wyfe, and they shall be two in one flesshe and in one bodye.

By whiche wo⁊des it is mente, that by the vertue & efficacy of matrimony, rightfully and by the auctoritie of god contracted, the man and woman which were befo⁊e two bodyes, be nowe vnyted and made one body, duryng they⁊ lyues, so that the husbande hath no power of his owne body, to vse the same as hym lyst, and with whom hym lyketh, but it is hys wyues, and with her onely he maye vse the acte of matrimonye. No⁊ the wyfe hathe any power of her owne body, to vse it as her lyst, o⁊ with whom her liketh, but her body is her husbandes body, and with hym onely may she vse the acte of matrimony. And therfo⁊e the sayde two persones, so contoyned, may not after be deuided, fo⁊ any affection to father o⁊ mother, o⁊ fo⁊ any earthely thynge in the wo⁊lde, but eche muste adhere and cleaue to other, fo⁊ as muche as they be nowe two persones in one flesshe and in one body.

Secondely howe that almyghty god, allowing and app⁊ouing the sayd institution of matrimony, sanctified and blessed it with his holy wo⁊de immediately after Noes fludde, sayeng vnto Noe, and his

hys chyldren in this wyse: Increase and be ye multi- Rom.vi.
plyed, and replenyshe the earthe. This institution of matrimonye thus allowed by god, vnto Noe and his chyldren, although it was a sufficient instructiō vnto them, and all theyr posteritie, howe to vse the same in al puritie and clennesse, to goddis pleasure and his contentation: Yet god considerynge the naturall inclination of man to malyce and synne, dyd afterwarde, further explycate and establyshe the same, by his other lawes wrytten, wherby god prohibited, that any matrimony shulde be made in the degrees folowyng, that is to say.

No man shall marry with his mother, hys graundame, his great graundame, and so vpward: neither may he marry with the wyfe his father, his graundfather, or his greate graundefather, and so vpwarde: neyther any man may marry with the syster of his father, or of his mother, his graundefather or his graundmother, and so vpwarde: neyther may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundefather, his graundmother, and so vpwarde. And lyke wyse euery woman is forbidden to marry any man, within any degrees aboue reherced. It is also further forbydden, that any man shall marry with hys syster, whether she be his hole syster, or his halfe syster begotten in mariage, or out of mariage: neither may he marry with his brothers wyfe, nor with his wyues syster. Whiche lawes of prohibition in maryage, althoughe they were not, by expresse wordes of God, declared at the fyrste institution of

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matrimonye, ne also whan the same was allowed after Noes flud, yet god dyd ingraue and imprinte the same lawes in the hart of man, before they were wrytten by Moyses. And forasmuch as the natural lyght and knowledge of man, was not onely by originall synne, obscured and blynded, but also in the most parte of men, by the increace of synne and malyce, in longe continuaunce and proces of tyme almoste perysshed and extincte: Jn so muche that they coulde not perceyue nor iudge, what thynges were of theyr owne natnre naught and detestable in the syght of god, ne yet howe farre the naturall honestie and reuerence, whiche we owe vnto suche persones as be nere of our kynne, or alliance vnto vs, was extended: God therfore wyllyng manne to returne from darckenesse, commaunded his prophete Moyses, to promulgate & to declare by his worde vnto the people of Jsraell, the sayde lawes of prohibition of matrimony in certayne degrees of consanguinitie and affinitie, as is before mentioned. Jn the declaration of the whiche lawes of prohibition, Moyses soo tempred his wordes, that it maye euidently appere therby, that not onely the Jewes, but also all other the people of the worlde, were as muche and as streyghtly bounden, to the continual obseruation of the same lawes, as they were to the other morall lawes of the ten commandementes.

Thyrdely / that the coniunction betwene man and woman in matrimony, dothe not onely signifie and represent the perfyte and indissoluble coniunction and vnion of the nature of god with the nature of man, which was fulfylled, whan the second

person

perſon in trinitie, deſcendyng from his father, dyd take vpon him the very forme and ſubſtance of our nature, and ſo theſe two natures were vnited and knyt togither in one perſone: but alſo therby is ſygnified and repreſented, the ſocietie and coniunction in perfite and indiſſoluble loue and charitie betwene Chriſt and his church, that is to ſay, the congregation of al chriſten people. And this to be true ſaynt Paule him ſelfe affirmeth in the fyft chapyter of the epiſtle vnto the Epheſians. In whiche place the apoſtle myndynge to proue and perſwade, that al women, beyng marryed, oughte to loue, to reuerence, to honour, to obeye, to be ſubiecte vnto theyr huſbandes in all thinges, euen as the church is ſubiect vnto Chriſte: and lykewyſe that all huſbandes ought and be bounde to loue theyr wyues, euen as they loue theyr owne ſelfe and theyr owne bodies, and euen as Chriſte loueth the churche his eſpouſe: He bringeth in the firſt inſtitution of matrimonye, as it was ordeyned by god in Paradiſe, and alledgeth the wordes of god as they be before reherſed: vpon whiche wordes the apoſtle inferreth and ſaythe. This coniunction of man and woman togither in mariage, wherby they are knytted, vnited, and made al one fleſhe and one body, Is the ſacrament, that is to ſaye: a myſtery and ſignification of that great and meruaylous coniunction, whiche is betwene Chriſte and his churche. For lyke as by vertue and efficacy of the fyrſt inſtitution of matrimony, the huſbande and the wyfe be made to be but one body, wherof the huſbād is hed: Euen ſo Chriſt

doth knytte and vnite, conglutinate and make his churche to be one body with hym, wherof he is the very head. By the whiche wordes of saint Paule, it appereth not onely what is the vertue and efficacy of matrimony, in the vnitinge and incorporatynge of two bodies in one, but also that it dothe signifye this other conūction, which is betwene Christ and his churche. And that this coniunction betweene Christ and the churche, is the very selfe thing, whiche is signified and representeth by the other coniunction of man and woman in mariage. For thoughe saynt Paule vsed in this place, other argumentes & persuasions, taken of the lawe of nature, to enduce maried psons, the one to loue the other, saying that men naturally do loue and nourisshe their owne bodies and their owne flesshe: Yet he vseth this as a reason of great efficacye, to persuade his purpose, that is to say, that all husbandes and wiues ought so to vse them selues, the one to the other, that their matrimony and all their workes and affections in the same, myght and shuld corresponde, and be cōformable and like vnto that moste holy thyng, whiche is signified and representeth thereby, that is to say, vnto that spirituall coniunction, whiche is betwene Christ and his espouse the churche. And that therefore especially, the man ought and is bound to loue his wife, and the wyfe to loue and obeye her husbande in all thinges, lest by doinge the contrary, they shuld make their matrimony vnlike to the thing that is signified therby.

And thus was matrimony not onely instituted by

by god, sanctified by his worde, and dignified by his lawes, euen from the beginning of the worlde: But also Christ him selfe did accept, approue, and allow the same in the newe testament, aswel by his worde, as also by his sundry workes and dedes testifienge the same: In so moch that he being inuited to a certain mariage, made in Cana a towne of Galile, did vouchesafe, not onely to come thyther, & there to honour the said mariage with his corporall presence, and with the presēce also of his blessed mother and his holy apostles: but there he began also, by tournyng of water in to wyne, first to worke myracles, & to manyfeste his glory vnto the worlde. And afterwarde in one other place whan the pharisees came vnto hym, & demanded, whether a man might laufully be diuorced from his wife for euery cause: Christ puttyng the said pharisees in remēbrance of the first institution of matrimony sayd vnto them: Haue you not red, how that god whiche created all thynges in the beginning, did also forme and create man and woman, & said these wordes: Therfore the man shal leaue his father and mother, and shal adhere and cleaue vnto his wyfe, & they shalbe two in one flesche & one body: Wherfore vnderstand you (saith he) that sith man & woman coniopned in matrimony, be by goddis ordinance but one flesche and one body, they shuld not afterward be separated or diuorced one from the other. And vnderstande you also that it is not laufull for any man, to separate and diuide those persons a sunder, whiche by goddis worde and his wyl and power be coniopned to-

Ioan. ii.

Matt. xix.

gither. And whan the phariſees replying therunto ſayde: why than dyd Moyſes commande vs, to make a lybell of diuorce, and ſo to departe and ſeparate our ſelues from our wyues? Chriſte anſwered them and ſayd. Moyſes conſydering the hardenes and obſtynacy of your hartes, dyd permyt and ſuffre you ſo to do. Howe be it I ſay vnto you, that it was not ſo at the begynnynge, that is to ſay, it is cleane contrary to the godly inſtitution and naturall order of the lawes of matrimony, as it was inſtituted by god at the beginning, that any mā married, ſhulde be diuorced from his lawfull wyfe, and be ſet at libertie to marry. And therfore I ſay again vnto you, that who ſo euer doth forſake his laufull wyfe, onles it be for adultery, commytted by her, and mary an other, I ſay he commytteth adulterye in ſo doinge, And lykewiſe what woman ſoo euer doth forſake her laufull huſbande, and marrieth an other, ſhe alſo committeth adultery, and the man alſo that marrieth her offendeth in like maner.

These wordes of Chriſte euydently declare his ſentence in the approbation of the inſtytution of matrimony, made at the beginning of the worlde, and that it is Chriſtes wyll and commaundement, that the people of god ſhulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, & ſhuld obſerue the ſame in ſuch purity & ſanctimony, as it was fyrſt ordeyned, without ſeparatiō or diuorce, & that vnder the peyne of damnation.

And here alſo is one thing ſpecially to be noted that in theſe wordes of Chriſte, (That, whiche god

hath

hath conioined, man may not separate) is declared the infinite benignitie and goodnes of god towardes vs, in that he hathe not onely conioyned our fyrste progenitours Adam and Eue togythet in maryage wherby he gaue vnto vs the originall beginnynge of our procreation, but that he dothe also euer syth that tyme, continually assiste man and woman, and worketh with them in this cõiunction of mariage, and is the very authour of all matrimonies, which be lawfully made betwene man and woman. And therfore saint Paule saith: Honorabile coniugium in omnibus, & thorus immaculatus, that is to say, Matrimony is honourable in all, and the bedde vndefiled. Hebr. xiii.

An other thyng also is to be noted, that not only the act and procreation, whiche els of it self were vnlawfull, is by this sacrament made lawfull: but also that the good bryngyng vp of chyldren, borne in matrimony, is so wel accepted of god, that vnto it as vnto other good workes, doone in faythe by grace, is promysed life euerlasting, accordynge to the wordes of saint Paule, where he saith: The woman was seduced and blynded by the serpent, and soo synned dayly, but she shalbe saued by procreation and bringing forthe of children: if the same doo persеuere and continue in faith and loue towardes god, and in holynes and temperance in their actes and dedes. And as this is spoken of the woman, so it is also verified in the man, doing his duetie lykewyse, as is required of the woman. 1. Tim. ii.

Fynally it is to be considered, how in matrimony be cõmended specially three good thinges, al which

they that contracte matrimony, ought to remembre and regarde: Fyrst of al, the thing it selfe, whiche is signified therby, whiche as is sayde before, is the hygh, the myghty, and incomprensible worke of god, in the coniunction of Christe and the churche together, wrought by hym to our singular benefite and euerlastynge saluation. And that therfore the man & wyfe ought to liue together in perfite vnitie and concorde, & to loue eche other as their owne bodies, and to vse the same in all cleanneſſe, puritie, and honour, euen as Christe him selfe loued his espouse the churche, and suffered all afflictions and peynes to make her glorious and voyde from all maner of spotte or wrinkle of vncleanneſſe. Whiche matter saint Paule moſte godly declareth in his epistle to the Theſſalonias, where he wryteth in this maner. I pray you brethern, and instantely desyre you, for our lorde Jesu Christis sake, that like as ye haue herde heretofore of vs, howe and in what maner, you shuld go forward, & pleaſe god, so ye do procede in the same, and that after suche sorte and maner, that you may contynually profitte and encreace therin. You remembre, I doubte not, what preceptes and commandementes I haue giuen vnto you in tymes past, in the name of our lorde IESV CHRIST: And now in lyke maner, & in his name also I say agayne vnto you, that the wylle and cõmaundement of god is, that you shoulde sanctify your selues, that is to saye, that you shulde absteyn from all maner of fornication, and that euery one of you shulde vse and keepe the veſſelle of his bodye

Ephe. v.

1. The. iiii.

dye, in holynesse and honour, and not in desyre of carnall concupiscence, lyke as the Gentyles doo, whiche know not god, and that no man shuld craftyly compas and circumuent his brother, to obtein his flesshely lustes: For almighty god taketh vengeance vpon all suche people, as do committe any of those thinges. Knowe you also, that god hath not called vs to vncleannes and fylthynes of lyfe, but vnto holines and sanctimonie. And therfore I do exhorte you all, and in the name of god commaunde you, to eschue all fornication and adultery, all vncleannesse and carnall concupiscence, all fylthynes and vnpure lyuynge in flesshely lustes of the body. And I saye further, that who so euer despyseth and breaketh these my commandementes, doth not despise me, but despiseth god: For they be his commaundementes, whose spirite ye haue receyued.

The second good thyng, which ought to be remembred in the said sacrament, is the faith and mutuall promyse, made betwene the husbande and the wyfe, conioyned in lawful matrimony, wherby and by the vertue of the sayde sacrament, the persons so lawfully conioyned, be bound eche one to kepe promyse with the other, accordyng to such trust and confydence, as eche had in the other, and expressed by wordes in the same contracte, whiche promise god did assiste and ratifie, and is now partie therbnto: so that the breach of that promyse and faith, is now a high and displeasant offence vnto almighty god, lyke as the obseruation and keping therof, is in the syght of god, pleasant, acceptable, and meritorious

and

and the knotte also and bonde of matrimony, contracted betwene the sayde persons, is made therby to be indissoluble. Trouthe it is, that if in any matiage, it may appere, and be duly proued, that there is suche insufficient impediment, by the lawes of god, or by the lawes of the realme, that the same matrymony was at the beginning vnlauful, & of none effect: in that case, the church may and ought, to diuorce the same persons so vnlaufully contracted, & declare, that suche matrimony is vnlauful, and the bonde therof, to be of no strengthe or efficacie, bycause is was neuer good from the beginninge. Notwithstandyng, in mariages laufully made, and according to the ordinance of matrimonye, prescribed by god and the lawes of euery realm, the bond therof can not be dissolued, durynge the liues of the parties, betwene whom such matrimony is made.

The thirde good thyng to be consydered and obserued in matrimony, is the child that cometh of marpage, and the good and vertuous education and bringynge vp of the same. Whervnto all maried men & women ought to haue a speciall regard,
Tobi. iiii. and to folowe therin the example of Thoby, which taught his sonne from his infancie, to loue & dread god, & to flee & absteine from all maner of sinne, for goddis sake. For surely if the fathers and mothers be negligent in good bringing vp of their children in their youth, and suffer them to fal in to folies and synne, in defaut of due correction and chastisement of them for the same: no doubte they shal aunswere vnto god for it, as it appereth by the greate strokes and

punyshement of god, whan he dyd sodaynly strike Ely vnto death, bicause that he knowinge his chil-dren to do amisse, dyd not punishe them therfore. i. Reg. ii. & .iiii.

And therfore let all parentes emply theyr diligence and busy cure, to educate and instructe their children, by al meanes in vertue & goodnes, & to restrain them from vices, by cōuenient discipline and castigation, according to the saying of the wise mā: withdraw not thy iust discipline frō thy child, for if thou do so, he wyll fall into sundry inconueniences, and so finally shalbe lost & vndone. Wherfore spare not to chastise thy childe with the rodde, and so doing, thou shalt delyuer his soule from hell. And cōcerninge the childes duetie towardes the father, it shalbe declared hereafter in the commandementes. Pro. xxii.

The sacrament of Orders.

AS concerning the sacrament of Orders, it is to be vnderstād, that order is a gift or grace of mynistration in Christis church, giuen of god to christen men, by the consecration & imposition of the bishops handes vpon them, and this sacrament was conferred and gyuen at the begynnyng by the apostles, as it appereth in the epistle of saint Paule to Timothe, whom he had ordered and consecrate prieste, where he sayth thus: I do exhorte the, that thou do styrre vp the grace of god, the whiche is gyuen the by the imposition of my handes. And in an other place he doth monish the same ii. Tim. i.

Timothe, and put hym in remembrance of the rome & ministery, that he was called vnto in these wordes:

1. Tim. iiii. Do not neglect the grace, whiche thou hast in the, and the whiche is gyuen the through prophecy, and with imposition of handes, by the authoritie of priesthode.

wherby it appereth, that saint Paul did consecrate and order priestes and bishops by the imposition of his handes. And as the apostles them selues, in the beginninge of the churche, dyd order priestes and bysshops: So they appointed and wylled the other bysshops, after them, to do the lyke, as saynt Paule manifestly sheweth in his epistle to Tite, sayinge thus:

1. Tim. v. For this cause I leste the at Crete, that thou shuldest ordeyne priestes in euery citie, according as I

Tit. i. haue appointed the. And to Timothe he saythe: Se that thou be not hasty, to put thy handes vpon any mā

And here is to be noted, that althoughe this forme before declared, is to be obserued in gyuyng orders: yet there is no certaine rule prescribed or limitted, by the word of god, for the nomination, election, presentation, or appointing of any such ecclesiasticall ministers: But the same is holy left vnto the positiue lawes and ordinances of euery christē region, prouided and made, or to be made in that behalfe, with the assent of the prince and ruler. And as concernyng the office and duetie of the sayde ecclesiasticall myniſters, the same consysteth in true preachynge and teachyng the word of god vnto the people, in dispensyng and ministring the sacramentes of Christe, in consecratynge and offerynge the blessed body and bloud of Christe in the sacrament

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of the aulter, in lofynge and aſſoyling from ſynne, ſuche perſons as be ſory and truly penitent for the ſame, and excommunicatynge ſuche as be gyltie in manyfeſt crimes, and wyll not be reformed otherwiſe, and finally in prayeng for the hole churche of Chriſt, and ſpecyally for the flocke committed vnto them. And althoughe the office and myniſterye of prieſtes and byſhoppes, ſtande chiefly in theſe thinges before reherſed: yet neither they nor any of them may exerciſe and execute any of the ſame offices, but with ſuch ſort & ſuch limitation as the ordinances & lawes of euery chriſtē realme, do permit and ſuffre.

And bycauſe it is not mete, that this ſo chargeable a cure, ſhuld be committed to euery man, that peraduenture, ambicioully wolde deſyre it: Therfore ſaynt Paule dothe dilygently ſet out to his diſciples Timothe and Tite, the conuerſation, learnyng, conditions, and qualities of them that ſhuld be admitted to the myniſtery of prieſthode, writyng in this maner: A biſhop or a prieſt ought to be blameleſſe, as the ſtewarde of god, not wilfull, not angry, no drunkarde, no fyghter, not gredy of fylthy lucre, but giuen to hoſpitalitie, liberal, diſcrete, ſobre, righteous, deuout, temperate, and continent, and ſuch one as holdeth the true worde of doctrine, that he may be able to exhort with holſom lerning, and to reproue them that ſaye againſt it. Thus we haue ſhortly touched fyrſt, the ordrynge of prieſtes and biſhoppes: Secondly, their miniſtery office and duetie, with the charge & cure belonging therunto, and finally the qualities and conditions required in the ſame. i. Tim. iij. & Tit. i.

And for as moche as it is an olde hereſie of the Donatiſtes, condemned in the generall counſelles, to thynke that the worde of god, and his ſacramentes ſhuld be of no efficacy, ſtrength, or vertue, whā they be miniſtred by euyll men, it is to be remēbred, that accordīg to the ſayīg of ſaynt Gregory Nazianzene: Lyke as there is no differēce betwene the ſelfe ſame image or figure of any thyng impryntēd with a ſignet of golde, and a ſignet made of yron, or of woode, or any other viler mattier: euen ſo the worde of god, and the ſacramentes of god mynyſtred by an euyll and noughty man, be of the ſelfe ſame vygour, ſtrength, and efficacie, as whan they be miniſtred by a man of excellent vertu and goodnes. The cauſe and reaſon wherof is, for that the prieſtes and byſhops, although in the execution of their office and adminiſtration, they do vſe and exercyſe the power and auctorītie of god, committed vnto them: yet they be not the prīcipall cauſers, nor the ſufficient, or of them ſelues the efficient cauſers or gyuers of grace, or of any other ſpirituall gyfte, whiche procedeth and is gyuen of god, by his worde and his ſacramentes. But god is the only prīcipall, ſufficient, and perfite cauſe of all the efficacy of his worde, and his ſacramentes, and by his only power, grace, and benefites it is, that we receyue the holy goſte, and his gracis, by the office and adminiſtration of the ſaid prieſtes and byſhoppes, and the ſayde prieſtes and byſſhoppes be but onely as officers, to execute and miniſter with their handes and tongues, the outwarde and corporall

thynges

thynges, wherein god worketh and gyueth grace inwarde, accordynge to his pacte and couenaunt, made with and to his espouse, the church. And this also Chrisostome affirmeth the. lxxxv. homily vpon saynt John, where he sayth in this maner: What speake I of priestis, I say that neyther aungel nor archangell can giue vs any of these thynges, whiche be giuen vnto vs of god, but it is the father, the sonne, and the holy goste, whiche is the effectuall cause of all these thynges, the priest dothe onely put to his handes, and his tongue. And in this poynt saynt Ambrose also agreeth, with the sayde sayinges of Chrisostome wrytyng thus. The priest layeth his handes vpon vs, but it is god, that gyueth the grace, the priest layeth vpon vs his beseechynge handes, but god blesseth vs with his mighty hande. The bysshoppe consecrateth an other bysshoppe, but it is god that gyueth the worthynesse. wherfore we must alwayes thynke and beleue, that the vertue and efficacie of the word of god, and his sacramētes, consisteth and dependeth, in and vpon the commandement, ordinance, power, and auctoritie of god onely, and that neyther the merites or worthynes of the ministers, be they neuer of suche excellencie, do gyue them theyr auctorytie, strength, or effycacie, neyther yet the malyce, nor corrupte lyuynge of them, be it neuer so euyll, can frustrate or take away from the sayde worde or sacramentes, their sayd power, authorytie, strength, or vertue.

Moreouer as touchynge the order of deacons we rede in the actes of the Apostles, that they were Act. vi.

ordered and instituted by the same apostelles, by prayer and imposition of their handes vpon them. And as for the qualities and vertuous conuersation, whiche be required in them, saynte Paule setteth them out in his epistle to Timothe, in these wordes: Deacons oughte to be chaste, not double tounged, no drunkardes, not gredy of fylthy lucre, hauynge the mystery of faythe in a pure conscience.

1. Tim. iii.

And their office in the primitiue churche, was partly in mynistringe meate and drynke, and other necessaryes, to poore people founde of the churche, partly also in mynystrynge to the bysshoppes and priestes, and in doinge theyr duetie in the churche. And of these two orders onely, that is to saye, priestes and deacons, scripture maketh expresse mencion, and howe they were conferred of the apostels by prayer and imposition of their handes. And to these two, the primitiue churche did adde & conioyn certain other inferiour and lower degrees, as subdeacons, accolites, exorcistes, with diuerse other, of the whiche mention is made of bothe of the moste auncient writers, that we haue in the churche of CHRIST, after the apostelles, and also in diuerse olde counsayles, and namely in the fourthe counsayle of Aphrike, in whiche saynte Augustine was present, where as all the kyndes of orders, whiche were than in the churche, be rehersed, and also with what rites and ceremonies, they were cõferred and giuen at that time. And thus by succession from the apostles time hath Order continued in the churche and hath euer bene called and counted for a sacra-

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ment, as it may appere by dyuers other auncient writers, and specially by sainte Augustine, where he writeth thus, speakinge bothe of the sacrament of baptisme, and of order: Eyther of them (sayth he) is a sacrament, and eyther of them is gyuen to men, by a certain consecration, the one whan a mā is baptised, and the other, whan he is ordered, and therfore neyther of them both, may be iterate or repeted in the catholyke churche of Christe.

And where as we haue thus summaryly declared, what is the office and ministration, whiche in holy scriptures hath ben committed to bysshoppes and priestes, and in what thinges it consisteth, as is afore rehersed, leste peraduenture it myghte be thoughte to some persones, that suche auctorities, powers, and iurisdictions, as patriarches, prymates, archebysshoppes, and metropolitanes, now haue, or heretofore at any time haue had iustly and laufully ouer other bysshoppes, were gyuen theym by god in holy scripture. We thynke it expediente and necessarye, that all men shulde be aduertised and taught, that all suche laufull powers and authorities of any one bysshoppe ouer an other, were and be gyuen to them, by the consent, ordynaunce, and politique lawes of men onely, and not by any ordynaunce of god in holy scripture. And all other power and authoritie, whiche any bysshoppe hath vsed or exercysed ouer an other, whyche hathe not benne gyuen to hym by suche consente and ordynaunce of menne, (as is afore sayde) is in verye deede noo laufull power, but plaine vsurpation

and

and tyrannye.

And therfore where as the byshoppe of Rome, hath heretofore claymed & vsurped, to be head and gouernour of all prieſtes and byſhops of the hole catholyke churche of Chriſte, by the lawes of god: It is eupdent, that the ſame power is vtterly fayned and vntrue, and was neyther gyuen to hym by god in his holy ſcripture, nor allowed by the holy fathers in the auncient generall counſels, nor yet by the conſent of the hole catholyke churche. For it is playne, that Chriſte neuer gaue vnto ſaint Peter, or to any of the apoſtels, or theyr ſucceſſours, any ſuche vniuerſall authoritie ouer all the other. But he ſet them all indifferently, and in lyke power, dignitie, and authoritie, as it dothe euidently appere in all ſuche places, where any authoritie is gyuen to them by Chriſte. And alſo by ſainte Paule, in his epiſtle to the Galathians, where he comparethe him ſelfe to James, Peter, and Johñ, whichewere the moſt notable emonge the apoſtles, affirminge hym ſelfe to be equall in au thoritie with them. Gala.ii.

And as concerning the moſt auncient and moſt famouſe holy generall counſayles, it is eupdent, that they gaue the byſhops of Rome, no ſuche authoritie, for in them be dyuerſe actes and decres, playnely teſtifieng the contrary.

As fyrſt in the former counſaile of Nece, emonge other, there is one decree, that the patriarches of Alexandria, & Antiochia, ſhuld haue like power ouer the countreys about thoſe citees, as the byſhoppes of

of Rome, haue had ouer the countreis about Rome.

Also in the counsayle Mileuitane, in which counsayle saint Augustine was presente, and subscribed to the same, it was decreed, that if any clerke of the countreys of Aphrike, wolde appeale out of Aphrica, vnto any bysshoppes beyonde the sea, that suche a one shulde be taken through out all the countreys of Aphrica, as a person excommunicate.

Moreouer in the general counsayle Constantinopolitan the fyrste, it was likewyse decreed, that euery cause and controuersy betwene any persons, shulde be determined within the prouinces, where the matters dyd lye, and that by the byshops of the same prouinces. And also that no byshops shuld exercise any power out of his own dioces or prouince. And this was also the mynde of the holy doctour and martyr saint Cyprian, and of the other holye fathers of Aphrica, before the tyme of any generall counsayle.

And for the better and more playne and assured confirmation, that the bishop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe ne yet by any ordinances of any ancient catholyke counsayle: It is to be considered, that in the. vi. great counsayle Carthaginense, the bishop of Rome sente his legates to that counsaile, to alledge and vendicate his vsurped primacy, and by title of the same, to defend and mainteine the receyuing of appeles made vnto hym of causes and controuersies commenced in Aphrike, bycause the hole counsaile had

by they⁊ decree, p⁊ohibited & fo⁊bidden befo⁊e, al ſuche appeles to any to⁊eyn byſhop. In the entreting and debatyng of which matter, the biſhop of Rome fo⁊ his title, alleged onely a canon, made (as he p⁊etended) in the firſte Nicene counſaile. The biſhops of Aphr⁊ica denieng any ſuch canon to be made. Fo⁊ triall wherof, meſſangers were ſent to the patriarches ſees of the o⁊ient, to make ſearche fo⁊ the hole canons of that counſayle. And finally after longe & diligēt ſearche, whā the hole canons were b⁊ought fo⁊the from thenſe, there was no ſuch canon emonges them, as the byſhop of Rome fo⁊ his ſayde title had alledged.

Wherupon two thynges are to be noted, as euident by the p⁊emiſſes. Firſte that the biſhoppe of Rome hath no ſuch p⁊imacy, no⁊ any ſuch can chalenge by any wo⁊des in ſcripture: Fo⁊ than the byſhop of Rome wolde at that tyme by his legates haue alleged it, and the great multitude of ſo many fathers, as were aſſembled in that Aphr⁊ican counſayle (of whō ſaynt Auguſtine was one) were ſo wel & p⁊ofoundly lerned in holy ſcripture, that no ſuch thynge (if it were there) coulde haue ben hidde vnto them. And alſo they were ſoo good and ⁊ertuouſe, that if they had knowen it there, they than wolde haue made no acte befo⁊e to the contrary, no⁊ yet at that tyme, ſo erneſtly and extremely refuſed it.

The ſeconde thyng to be noted as euident by the p⁊emiſſes is, that the byſhops of Rome, haue no ſuche power giuen them by any auncient generall counſayle. Fo⁊ they at that tyme of this Aphr⁊icane coun-

counsayle, wold than haue alleged it, where in dede they alleged none but a pretensed canon of the fyrst Nicene counsayle, which after great trial & searche as is aforesayde, coulde neuer be founde in the autentikes. And that chapiter autentique, which of al the canons of that counsayle moste concerneth the bishop of Rome, maketh directly & playnly against the sayde pretensed vniuersal primacy, giuyng (as is saide before) to other patriarches, lyke and equal authoritie in theyr countreys, as bishops of Rome had and vsed than in the countreis about Rome.

Thirdly that the bishops of Rome had no such vniuersall primacy gyuen vnto them by the cõmon cõsent of the hole catholyke church, it wel appereth in that ỹ dyuers patriarches & archebyshops haue of ancient tyme refused, to owe vnto them any such subiection, as they by colour of an vniuersal primacy chalenged & required ouer them. As the patriarches of Constantinople & other of the east, & the archebishops of Rauenna, Millan, & such other. And also Agatho hym selfe being bishop of Rome, longe after the .vii. fyrst vniuersall counsayles, in his letters sent vnto the emperour, concerning a generall counsaile to be holden at Constantinople, playnely declareth and confesseth his primacy to extend onely to the byshops of the weste & north partes: And that in suche wise, as it is euident, that at that tyme the bishops of Rome, neither by the wordes of scripture, nor by any decree of ancient generall coũsels, nor by the cõsent of the hole catholyke churche, had any such vniuersall primacy, as he nowe requireth.

And yf the bysshops of Rome, wyll allege any later counsayles, for their pretensed vniuersall primacy, as the counsayles, of Constance, Basill, and Florence: It is manyfest and open, that the counsailes of Basill and Constance were in the tyme of scysmes, and they which were there deuided in to factions, after the fauour of their princis, which princis were also deuided, some fauouring the one part of the scysme, some the other. And the great part of the lerned men that were there, were of this later institute religious, and therfore obsequente to the pleasure and wyll of the bisshoppes of Rome, and brought vp only in this later scolasticall doctrine, and lytell exercised or lerned in the holy scriptures, or in the olde auncient doctours and writers. And bothe of those counsayles were dyssolued and broken vp, without any perfit ende or conclusion. And sith that tyme, the canons pragmatical of these two counsayles, be no where vsed, nor yet alleged, as to be of effecte, by the authoritie of those counsayles. And as to the counsayle Florentine, ouer and besides, that the greattest parte of lerned men there, were suche, as we spake of before, the consent also in this matter, of the Orientalles and Grecians, that were there, seemed to the hole countreyes that sent them, so farre bothe agaynst scripture, and general counsayles, and their auncient holy writers, that they forthwith shewed them selues soo moche discōtent with that consent of they^r ambassadours, that they then neyther wold receiue the determination, concerning the vniuersall primacy of the bi-

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shop of Rome, neyther sithe that tyme coulde be induced to agree to the same.

And thus by all those thinges before rehersed, it plainly appereth, that the bishops of Rome, clayming this pretensed vniuersall primacie, do yet not onely without any grounde of holy scripture, and without any consent of the hole catholike churche, but also contrary to the determination and decrees of suche generall counsayles, as the bisshoppes of Rome, these many hundred yeres vnto this day, in theyr creation do solemnely and expressely professe to kepe & obserue. For as it appereth by theyr owne lawes and actes from tyme to tyme, euery bysshop of Rome, whā he is created, doth openly & solemnely professe, that he shall inuiolably obserue & kepe all the canons of the fyrst. viii. generall counsailes, amonge the whyche be the canons before rehersed, playnely repugnant and contrary to his sayde pretensed vniuersall primacy.

Fynally this beynge manifestly declared and proued, that the bysshoppes of Rome, hath not iustly and laufully any suche vniuersal power ouer the bysshoppes and clergy, al wyse men may easily perceyue and see, that they maye moche lesse clayme to haue the hole monarchye of the worlde, and such authoritie ouer all princes and kynges, that they may therby depose them from theyr realmes, dominions, and seignories, and transferre and gyue the same vnto such persons, as them liketh. Where as the scripture dothe teache and commaunde the contrary, that is to saye: That all christen people

as well prieſtis and biſhops, as all other, ſhulde be obedient vnto princes and poteſtates of the world. For the truth is, that god conſtituted and ordeined the authoritie of chriſten kynges and princes, to be the moſt high and ſupreme, aboue all other powers and officers in this worlde, in the regiment and gouernemēt of theyr people, and cōmitted vnto them, as vnto the chiefe heades of theyr cōmon wealthes, the cure and ouerſight of all the people, which be in theyr realmes, and dominions, without any exception: And to them of right, and by goddis cōmaundement, belongeth not only to prohibite vnlawfull violence, to correcte offendours by corporall death or other puniſhment, to conſerue moral honeſty amonge theyr ſubiectes, according to the lawes of theyr realmes, to defend iuſtice, & to procure the publike wele & cōmon peace & trāquillitie in outward & earthly thinges: But ſpecially and principally to defende the faith of Chriſt, and his religion, to conſerue and maintein the true doctrine of Chriſte, and all ſuche as be true preachers and ſetters forth ther of, & to aboliſhe all abuſes, hereſies, and idolatries, and to puniſhe with corporal peines, ſuch as ofmalice be the occaſion of the ſame. And finally to ouerſee and cauſe that the ſayd biſhops & prieſtes, do execute their paſtoral office truely & faithfully, & ſpecially in thoſe pointes, which by Chriſt and his apoſtles, were giuen and committed vnto them: and in caſe they ſhall be negligent in any parte therof, or wolde not diligently execute the ſame, to cauſe them to redoube and ſupply theyr lacke. And if they obſti

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nately withstand theyr p̄nces kynd monition, and wyll not amend theyr faultes, than and in such case to put other in theyr roumes and places. And god hath also cōmanded the sayd bishops & p̄iestes, to obey with all humblenes & reuerence, both kynges and p̄incis, and gouernours, and all theyr lawes not beynge contrary to the lawes of god, what so euer they be, and that not onely propter iram, but also propter cōscientiā, that is to say, not only for feare of punyshment, but also for discharge of conscience. Wherby it appereth well, that this p̄etended monarchy of the bishop of Rome, is not founded vpon the gospell, but it is repugnant therunto.

And therfore it appertayneth to christen kinges and p̄incis, for the discharge of theyr office & dutie towarde god, to endeuour them selues to reforme and reduce the same againe vnto the olde limittes and p̄istine estate of that power, which was giuen to them by Christe, & vsed in the p̄imitiue churche. For it is out of doubt, that Christis faith was than most firme and pure, & the scriptures of god, were than beste vnderstande, and vertue dyd than moste abounde & excel. And therfore it must nedes folow, that the customes and ordynaunces than vsed and made be more conforme and agreable vnto the true doctrine of Christ and more conducynge vnto the edifieng and benefite of the churche of Christ, than any custome or lawes vsed or made by the bysshop of Rome, or any other addicted to that see and vsurped power sith that tyme.

And therfore where as the kynges moste royall

maiestie

mateſtie, cõſidering of his moſt excellent wiſedome, not only the notable decay of Chriſtis true and perfite religion, emonges vs, but alſo the intollerable thraldome, captiuitie, and bondage, with the infynite dangers and preiudices, whyche we his ſubiectes continually ſuſteyned, by reaſon of that longe vſurped and abuſed power, whiche the byſſhops of Rome were wõt to exerciſe here in this realme: hath nowe of his moſt godly diſpoſition, and by the conſente of his nobles ſpirituall and tẽporall, by auctoritie of the hole parliament determined, no longer to ſuffer the byſhoppe of Rome, to exercyſe any parte of his vſurped iuriſdiction here within this realme, but clerely to delyuer vs from the ſame, and reſtore vs agayne vnto our libertie.

Surely we haue great cauſe, moſt toyfully and thankefully to enbrace and accepte the ſame, conſiderynge that therby no preiudice is done to goddis worde or his ordinaunces. For as we haue ſhewed and declared before, it was by princes ſufferaunce onely, that the byſſhoppe of Rome, exerciſed any ſuche iuriſdiction within this realme, and not by the authoritie giuen vnto hym by Chriſte. And as for the byſſhop of Rome, he can not pretende hym ſelfe no more to be greued or iniuried therwith, than any of the kynges officers myght worthily thynke, that the kynges byghnes ſhulde do him wronge, in caſe he ſhulde vppon good cauſe, remoue hym from his roume and office, and committe it to an other. And as for vs the kynges faythfull ſubiectes, we ſhall vndoubtedly receyue and haue thereby ſyngular

wealthe

welth and commoditie, as well spiritually to the edifieng of our soules, as corporally to the increase of our substance and richesse. The which how much it was impaired & decayed continually, from tyme to time, by the great exactions of the bysshoppes of Rome, and suche treasures as wente yerely out of this realme to his coffers, for annates, annuities, and exemptions, pardons, and suche other vnlawfull exactions, we doubte not, but all men moued with any witte and zeale to the welthe of this our countrey, do right well perceiue and vnderstande, and accordingly with hart and minde, wil not onely pray for the kynges highnes and his preseruation, by whose occasion this lighte came fyrste vnto vs, but also firmely and constantly stycke to those lawes, wherby we haue so moche ease of wrongfull exactions and abuses, and also our prince & kyng, now enioyeth most rightfully his iust title, with restitution of his royall and imperiall dignitie and princely gouernance.

The sacrament of Confirmation.

WE reade in holy scrypture how the apostels, in the beginnyng of the churche, although they dyd certainly knowe and beleue, that al suche as had duely receyued the sacrament of baptisme, were by vertu and efficacie therof, perfitely regenerated in Christ, perfitely incorporated and made the very members

of his body, and had receyued full remission of their synnes, and were indued with graces and giftes of the holy goste, yet they went vnto the people, after they were baptised, and so by their prayer and imposition of theyr handes vppon them, the holy goste was giuen and conferred vnto them. And the sayde people did speake diuerse languages, and prophecyed, wherby not onely they, whiche had receyued baptisme and profession Christ, were the better confirmed and established in Christis religion, & made more constant to confesse the same: But also other whiche were out of the churche, & infideles, mighte the soner be reduced, by suche gifte and mtracle frō theyr errours, and be brought in to the right belieke of Christe and his gospele.

Wherupon the holy fathers of the primitiue church taking occasion, and founding them selues vpon the saide actes and dedes of the apostles, and considering also, that suche as had ones receyued the giftes and benefites of the holy goste, by the sacrament of baptisme, might and oftentimes dyd in dede, by temptation, frailtie, or otherwise by theyr owne sinne and malice, lose and fall from the same againe: dyd vse and obserue (as it hath ben hitherto by succession of ages continued) that al christen people, shuld after theyr baptisme, be presented to theyr bishops, to the intent that by theyr prayers, and imposition of theyr handes vpon them, & consigning of them with the holy Chrisme, they shulde be confirmed, that is to say, they shuld receyue suche gyftes of the holy goste, as wherby they shulde

be so corroborated, and established in the giftes & graces before receyued in baptisme, that they shuld not lyghtly fall againe from the same: but shulde constantly retayne them, and persuere therin, and shulde also be made stronger and hardier, as wel to confesse boldly and manfully they? faith, before all the persecutours of the same, and to resist and fight against they? gostly ennemies, the wo?ld, the deuil, and the flesshe: as also to beare the crosse of Chaiste, that is, to suffer and susteine paciently all the afflictions and aduersities of this wo?lde, and fynally that they shuld attayne encreace and abundance of vertues and graces of the holy gost.

And although men ought not to contemne this sacrament, but shuld p?esent they? childzen vnto the bishoppe, to receyue at his handes the sacrament of confirmation, yet it is not to be thought, that there is any suche necessitie of confirmation of infantes, but that they being baptised and dieng innocentes before they be confirmed, shall be assured to attayne euerlastinge lyfe and saluation, by the effecte of the sacrament of baptisme receyued.

The sacrament of extreme vnction.



As towching extreme vnction, we must vnderstand, how accoz-ding to scripture, and the rule and ozdze p?escribed by the holy apostle saint James, the catholike churche of Chaiste, hath obserued and minystred

stred this sacrament, to such as haue required it in their sickenes and disease of body, to the entent that by the worke of god, in ministration therof, the sicke man through prayer of the priest the minister, and suche as assist him, might be releued of his bodely disease, and also atteyne pardon and remission of his synnes. For saint James saith: If any be sick among you, let him cal for the priestes of the churche, and let them pray ouer him, annointing him with oile, in the name of our lorde, and the prayer of fayth, shall saue the sycke man, and if he be in sinnes, they shall be forgiuen him.

By whiche wordes, like as the vse of the sacrament is confirmed, and proued, so that the churche may well vse the same, with assurance that god assisteth the ministration therof: So we must also remembre, that although helth of body, which here is prayed for, doth not always folowe, yet we shuld not doubte, but god ordereth mannes prayer therin alwayes to the best, as he doth of his infinite goodnes, all other prayers that men make, who in dede knowe not what they shuld aske, ne what is best or moste profitable for them. Wherfore, albeit we be taught to make all our prayers in a most certayne fayth, to atteine our desires, according to the generall promise made by god throughe Christe: Aske and you shall receyue, whiche promise can not fayle, for goddis worde can not be frustrate, but taketh euer effect: Yet may we not trust our owne determination, and our iugement so precisely in our prayer and requestes, but committing our selues holy

Mat. vii.

to

to goddes gouernans, we ought to take, esteme, and iudge, for the beste, what so euer god shal ordre and dispose for vs, although it be contrary to our prayer, and desire, whiche must euer haue direction and submission to goddis pleasure, who knoweth our necessities, and can and wyl dispose al thinges swetely and pleasantly, to the atteynyng of euerlastyng comforte, whiche all good men chiefly desire and pray for. Sap. xiii.

And where as saint James speaketh of remission of synne to be obteyned in this sacrament, in as moche as the remission of synne, is a necessary petition to be made of and for all men, considering the frailtie of mannes nature, whiche continually sinneth, and therfore continually is taught to saye: Dimitte nobis debita nostra, Lorde forgiue vs our trespaces: we ought assuredly to truste, that god worckynge in the ministration of his sacrament, dothe by the prayer of the minister, and of suche as assiste hym, forgiue those sinnes of the sicke man which by the frailnes of his nature, in sodaine motions and vehement agonies, he doth commyt and fall into. Matth. vi.

And yet we ought not therevpon, to conceyue a vaine false hope of the effect of this sacramēt, that liuing in filthy and abhominable sinne, and not caringe to be delyuered from it by true penance, we shulde by the ministration of extreme vnction haue all our sinnes forgiuen: For this sacrament is ministred fruitfully, onely to those, that be membres of Christis churche, and suche as beinge fallen out of the state of grace by deadely sinne, haue bene by

penaunce restored to the same, which men by this sacrament, be strengthned and comforted in theyr agonye and fight, against the deuil, who in the time of sickenes and vexation of the body, is very busye to assaulte them.

And where it is called the extreme vnction, that is to saye, the last vnction, we muste not so vnderstande it, as though this sacrament might neuer be myniſtred but ones, that is to saye, in extreme peril of death, whan men be without hope of lyke: for it shuld rather be myniſtred, in the entrie of sickenes, and so oftner, whan so euer any greate and perylouse sickenes, and maladie shall come to any man. But the fathers of the churche did call it by the said name of extreme vnction, bycause it is the laste, in the respect of the other vnctions, whiche be myniſtred before, in the other sacramentes, of baptisme, confirmation, & order, in whiche sacramentes christen men be also annointed.

And for as moche, as the sacrament of the aultare, (beinge duely receyued) is the very spirituall foode, and the very sustentation, comforte, and preseruation of all christen men, in all dangerous passages and aduentures: therfore it is expedient, that the sayd sacrament of the aultare, shuld be receiued after this anoilinge done, in the tyme of syckenes. For surely the receyuyng of the body of our sauiour Jesu Christe, is the very consummation, not onely of this, but also of all other sacramentes.

The

The seuen sacramētes thus declared, the vse and effecte of them dothe manifestely appere. For by baptisme we be incorporated in to the body of Chystes churche, obteyninge in that sacrament, remission of synne, and grace wherwith we be able to leade a newe life.

By the sacrament of penance, they that be fallen into deadly sinne, may be restored vnto the state of grace, receiued in baptisme, and so made againe the liuely members of Chystis mystical body.

In the most blessed sacrament of the aultare, is the most precious body and bloud of our sauiour & redemer Jesu Chyst, bothe in fourme of bread and wyne, by whom, for whom, and in whom, all sacramentes take effecte, and therfore is this the moste worthy sacrament, and of highest dignitie.

The sacrament of Matrimony is a necessary thing for due generation of man, to goddis pleasure, whiche although it be honorable and acceptable to god, and therfore the laufull coniunction of man and woman, is assisted by god in this holy sacrament, yet this estate is not commaunded as necessary, to any particular man, but lefte at libertie, to all men, sauing prieستes, and to other whiche of theyr free libertie, by vowe aduisedly made, haue chosen the estate of contmencie, who accordinge to their free choyse, must frely and willingly continue in the same.

The sacrament of order, although it be not commaunded

maunded to any particular man, as necessarye for the atteyning of euerlastyng life: yet in the churche whiche is the mystical body of Christ, it hath a necessitie, to the entent that by ministers duely placed there maye be due spirituall fathers, for spirituall generation. So that bothe the estates of matrimony and order, be for the hole churche necessary, but yet not so necessaryly commaunded to any particular man.

The other two sacramentes of confirmation and extreme vnction, although they be not of suche necessitie, but that without them men may be saued, yet for as moche as in the ministration of them, yf they be worthely taken, men receiue more abundantly goostly strength, ayde, and comforte, They be verye holesome and profitable, and to be desyred, and reuerently receyued.

The .x. commandementes of almighty god.

i Thou shalte haue none other goddes but me.

ii Thou shalte not haue any grauen ymage/nor any likenesse of any thynge that is in heauen aboue/or in the earth beneth/or in the water vnder the earthe/ to the intent to do any

any godly honoure and worshyppe vnto them.

iii Thou shalte not take the name of thy lorde god in vayne.

iiii Remembre that thou kepe holy the sabbotte daye.

v Honour thy father and thy mother.

vi Thou shalte do no murther.

vii Thou shalte not committe adultery.

viii Thou shalte not steale.

ix Thou shalte not beare false wytnes agaynst thy neyghbour.

x Thou shalt not vnlustly desire thy neighbours houle/nor thy neighbours wyfe/ nor his seruant / nor his mayde/nor his ore/nor his asse, nor any thynge that is thy neyghbours.

The exposition of the firste commandement of god.

Thou shalt haue none other goddis but me.



This fyrste cõmandement lyke as it is the fyrst in ordre, soo it is the most chief & principall among all the other preceptes. For in this first commaundemente god requireth of vs those thinges, in the whiche consysteth his chiefe and principall worshyp and honour, that is to say, perfyte faythe, sure hope, and vnfayned loue and dreade of god.

And therfore it is to be noted, that to haue god, is not to haue hym, as we haue other outwarde thynges, as clothes vpon our backe, or treasure in our chestes, nor also to haue him in our mouth outwardly, or to worshyp hym with knelynge, or suche other gestures onely: but to haue hym our god, is to conceyue hym in our hartes, to cleaue faste and surely vnto hym, with harte and mynde, to put all our trust & confidence in him, to set all our thoughtes and care aboue all thynges to please hym, and to depend holely of hym, takyng him to be infinitely good and mercyfull vnto vs, beynge his creatures, and continuyng in his flocke.

Secondly god commandeth vs thus to do to hym onely, and to no creature, nor to no false and fayned god. For as a kynde and louynge man, can

not

not be content, that his wyfe shulde take any other husband: So can not our most kynd & most louing god and creatour, be pleased, if we shulde forsake hym, and take any other goddis. And surely he is more presente with vs, and more ready to shewe vs all kyndnes and goodnes, than any creature is or can be. And already of his gyft, we haue al that we haue, meate, drynke, clothe, reason, witte, vnderstandynge, discretion and all good thynges, that we haue, pertaynynge bothe to the soule and the bodye. And therfore he wylle not suffre vnpunyshed soo muche ingratitude and vnkyndenesse at our handes, that we shoulde forsake hym, and fyxe our faythe and godly truste in any other thinge besydes hym.

Thyrdly by this precepte god commandeth vs not onely to truste thus in hym: but also to gyue hym the hole loue of our hartes, aboue all worldly thynges, yea and aboue our selues, so that we may not loue our selues, ne any other thyng but for hym, accordyng as Moises saith in the boke of Deutronomie: Thy lorde god is one god, and thou shalte loue hym with all thy harte, and with all thy soule, & with all thy minde, and with all thy strengthe and power. Deu. vi. And this loue muste brynge with it a feare, that euen for very pure loue, we ought to be muche ashamed and afrayde, to breake the leaste of his commaundementes: Lyke as the chylde, the more he loueth his father, the more he is lothe and afrayde to displease hym in any maner of case.

Fourthly all they offende agaynste thys com-

 man-

maundemente, whiche set theyr hartes and myndes vpon any worldly thing aboue god. For what so euer we loue aboue god, so that we set our myndes vpon it, more than we do vpon god, or for it we wyl offende god, truely we make that for the tyme our god. For as saint Paule sayeth: The couetous man maketh his goodes his god, And the gluttonous man maketh his belly his god. For the one setteth his mynde vpon his goodes, the other vpon his belly, more than they do vpon god, and for them they will not sticke to offende god.

Also all they whiche haue more confidence in the creatures of god, than in god, do make the creatures of god theyr god. And howe greuously god is offended therewith, we fynde in the boke of Paralipomenon, where it is written, that whan Aza kynge of Juda, beynge sore constrayned by Baasa kynge of Israell, sente for helpe to Benadad kinge of Syria, and gaue hym greate treasure, for to allure hym to his ayde. Our lorde sente the prophete Hanani to Aza the kynge of Juda, who sayde vnto hym on this maner: Bycause thou haste trusted in the kynge of Syria, and not in thy lorde god, therfore the hoste of the kynge Syria is escaped from thy handes. Were not they of Ethiopia and Libia, of farre greatter power, bothe in charyottes and horsemen, and in numbre and multitude, whyche were innumerable, and yet our lorde (as longe as thou dyddest put thy truste in hym) dyd yelde them in to thy handes? The eyes of god do beholde all the worlde, and gyueth strength to them that truste in hym

II. Par. xvi.

in him with all they̓r harte. In whyche wo̓rdes it dothe appere, that it is layde to Azaes charge, that he dyd not beleue in our lo̓rde, bycause he dyd mo̓re trust in Benadad the hethen p̓rince thā in our lo̓rd.

It is noted also in the same chapiter, that where as Aza had very great peyne in his feete, he sought not to our lo̓rde fo̓r remedy of his disease, but trusted mo̓re in the art and remedy of phisike. Wherby we maye learne, that it is one great parte of perfit beleke in our lo̓rde god, to put our truste and confidence moste p̓rincipally and aboue al other in him, wherfo̓re they that do otherwyse, do transgresse this commandement, and make to them other goddis.

Also all they transgresse this commaundement, whiche eyther p̓resume so muche vpon the mercy of god, that they feare not his iustice, and by reason thereof do styll continue in they̓r synne, o̓r elles soo muche feare his iustyce, that they haue no truste in his mercy.

Also they be of the same so̓rte, whyche by lottes, diuination, chatterynge of by̓rdes, and lokynge of mens handes, o̓r other vnlawfull o̓r superstitiouse craftes, take vpon them certeinly to tell, determine, and iudge befo̓re hand, of mens actes and fo̓rtunes which be to come afterwarde. Fo̓r what do they but make them selues goddis in this behalfe, as the p̓rophete Esaie sayeth: Tell vs afo̓re what shall come, and we shall say that ye be goddis. Esai. xlii

Also al they, which by charmes and witchecraftes, do vse any p̓rescribed letters, sygnes, o̓r carectes

wordes, blessynges, roddes, christall stones, scriptures, swearde, measures, or for any superstitious entente, charmes, or wytchecraftes, hange saincte Johns gospelle, or any other thynge aboute theyr neckes, or any other partes of theyr bodies, or vse to drynke holy water, or any other suche vayne observation, trustyng therby to continue in long life, to dryue awaye syckenes, to preserue them from sicknes, fier, water, or any other peryll, otherwyse than physike or surgery dothe allowe, doo also offende agaynst this commaundement.

But moste greuously of all, and aboue all other, they do offende agaynst this commaundement whiche profesle Christe, and contrary to theyr profession, made at theyr baptisme: do make secrete pactes and couenantes with the deuyll, or do vse any maner of coniurations, to rayse vp deuyls for treasure, or any other thynge hydde or loste, or for any maner of cause, what so euer it be: for suche committe so hygh offence and treason to god, that there can be no greatter. For they yelde the honour due vnto god to the deuyll, goddis ennemie. And not onely all suche as vse charmes, wytchecraftes, and coniurations, transgresse this chiefe and high commandement, but also all those that seke and resorte vnto them, for any counsayle or remedy, accordynge to the sayinge of god, when he sayde: Let no man asse counsayle of them that vse false diuinations, or suche as take heede to dreames, or chattering of birdes. Let there be no witche or enchanter amonges you, or any that asketh counsaile of them,

Deu. xviii.

that

that haue spirites, nor of sothesayers, nor that seke the trouthe of them that be dead, for god abhorreth all these thinges.

The exposition of the seconde commaundement of god.

Thou shalte not haue any grauen Image, nor any lykenes of any thyng, that is in heauen aboue, or in earthe benethe, or in the water vnder the earth, to the entent to do any godly honour and worshyppe vnto them.



BY THESE wordes we be not forbydden, to make or to haue similitudes, or ymages, but onely we be forbydden, to make or to haue them to thintent to do godly honour vnto them, as it appereth in the .xxvi. chapiter of Leuiticus.

And therfore although ymages of Christ, and his saintes, be the workes of mennes handes only: Yet they be not prohibited, but that they maye be had and sette vp, bothe in churches & in other places, to the intent, that we (in beholdyng and lokyng vppon them, as in certaine bokes and signes) may call to remembraunce the manifolde exaumples of vertues, whiche were in the sainctes, whome they do represent: And so may they rather be prouoked, kendled

kindled, and styred, to yelde thankes to our lorde, and to prayse hym and his sayde sayntes, and to remembre and lamente our synnes and offences, and to pray god, that we may haue grace to folow their goodnes and holy lyuyng.

As for an example, the image of our sauiour hangeth on the crosse in the roode, or is paynted in clothes, walles, or wyndowes, as an open boke, to the intente that beside the examples of vertues, whiche we maye learne at Christe, we maye be also many wayes prouoked, to remembre his peynfull and cruell passion, and also to consyder our selues whan we beholde the same image, and to condemne and abhorre our sinne, whiche was the cause of his so cruell deathe. And farthermore, consideringe, what high charitie was in hym, that wolde dye for vs his enemies, and what greate dangers we haue escaped, and what high benefites we receiue by his redemption: we maye be prouoked, in all our dystresses and troubles, to rounne for comforte vnto hym. And these lessons, with many mo, be brought to our remembrance, by the boke of the roode, if we beyng fyrst wel instruct and taught, what is represented and ment therby, do dilygently beholde and loke vpon it. And as our sauiour Christe is represented by this ymage of the roode: euen so the holy saintes, which folowed him, be represented vnto vs by theyr ymages: and therfore the said images may well be set vp in churches, to be as bokes for vnlerned people, to put them in remembrance of those sayntes: of whom they maye learne exaumples of

fayth

faith, humilitie, charitie, pacience, temperance, and of all other their vertues and giftes of god, whiche were in theym, for whiche causes, ymages may be sette in the churche, and ought not to be despised, but to be vsed reuerently, although we be forbidden to do any godly honor vnto them. These lessons shulde be taught, by euerye curate to their parrishe. And where as we vse to knele afore the sayde ymages, and to knele before them, and to crepe to the crosse, with such other thinges: Yet we must knowe and vnderstande, that suche thynges be not, nor ought to be done to the image it self, but to god and in his honour, although it be done afore the image whether it be of Christe, of the crosse, or of our lady, or of any other saint.

Against this commandement dyd offende generally, before the commynge of Christe, all gentiles, and people, that were of the nation of Israell. For they dyd godly honour vnto images, and worshipped false goddis, some one, some an other, of the whiche sorte there was a great number. For beside their common goddis, euery countrey, euery cytie or towne, euery house and familye, had their propre goddis: wherof is moche mencion made in authours, bothe christen and heathen. And these Gētiles, though they had knowlege of a very god, yet (as saint Paule saith) they had ydell and vayne fantasies, which led them from the truthe, & where they compted them selues wise, they became fooles.

And agaynst this commandement offended the Iewes, many and sundry tymes, and almoste con-

tinually. For not withstandinge, that they profes-
sed the knowlege and worshipping of the very true
god, yet they fel to the adoration of ymages, idols,
and false goddes, as the holy scripture maketh men
tion in many places.

Also all they do greatly erre, whiche put differ-
rence betwene image and image, trustynge more in
one than in an other, as thoughe one coulde helpe
or do more than an other, whan bothe do represente
but one thinge, and sayyng by way of representati-
on, neither of thē is able to worke or do any thinge.

And they also do erre, that be more ready with
their substance to decke images gorgiously, than
with the same to helpe poore christen people, the
quicke and lyuing images of god, whiche is the
necessary worke of charitie commanded by god.
And they also offende, that so dote in this behalfe,
that they make vowes, and go on pylgremages, e-
uen to the images, and there do call vpon the same
ymages for ayde and helpe, phantasyng, that either
the image woll worke the same, or elles some other
thinge in the image, or god for the images sake, as
thoughe god supernaturally wrought by ymages
carued, ingrauen, or painted, brought ones in to
churches, as he doth naturally worke by other his
creatures. In whiche thinges, if any person here-
tofore hath, or yet dothe offende, all good and lear-
ned men haue great cause to lamente suche errour
and rudenes, and to put their studies and diligen-
ces for the reformation of the same.

The

The exposition of the thirde commandement of god.

Thou shalt not take the name of thy lorde god in vayne.

IN this commandement god requireth of vs to vse his name with all honour and reuerence. Wherupon you shall vnderstande, that the right vse of the name of god, and the true honour of the same, standeth chiefely in those thinges folowinge, that is to saye, in the constant confession of his name, and mainteyning of his doctrine, in the vyghte inuocation of him, in the gyuyng of due thankes vnto hym, as well in aduersitie as in prosperitie. For Christ saith, He that openly confesseth me before men, I shall confesse him before my father in heauen: And he that is ashamed of me, to confesse my name before men, I wylle be ashamed of hym before my father in heauen. In whiche wordes Christe teacheth vs not onely to profesſe the name of god, but also boldly and constantly to defend the same, and not to swarue from it, for any maner of persecution or iniurie. Mark. 8

We must also in our tribulation and necessitie, and in all temptations and assaultes of the deuyll inuocate and cal vpon the name of god, for god accompteth his name to be halowed, magnified, and worshipped, whan we call vpon hym in our nede: Call vppon me, sayethe he, in the tyme of trouble, and Psal. 49

Pro. xviii. I wyll delyuer the, and thou shalt honour me. And agayne the wise man saithe. The name of god is the most stronge towre, the rightuous man runneth to it, and he shall be holpen.

Furthermore we may not seke our own name laude and fame, but vtterly avoyde and eschue the delyre of al worldly honours, glorye, and prayse, and must gyue all laude, prayse and thankes vnto god for his benefites, whiche be so many in numbre, and so great, that we ought neuer to cesse from such laudes & thankes, lyke as the prophet Dauid admonisheth vs, saying: Offer vnto god the sacrifice of laude and praise. And sayne Paule commandeth vs, whan soeuer we eate, drinke, or do any maner of busines, to giue honor, praise, & thankes vnto god.

Psal. xlix.

i. Cor. x.

And fynally they that be appoynted, to be mynysters of goddis worde, muste also preache the worde of god truely and purely, and set forthe the name of god vnto other, and reproue all false and erronious doctrine heresies and idolatries. And al though the bishops and prestes onely, be specially called and deputed to be publike ministers of goddis worde, teachers, preachers, and interpretours of the same: Yet euery christen man is bounde particularly by good example of liuing and according to the godly knowledge, that he hath learned, to teache and order his family, and suche as be vnder his gouernance within his house, whan tyme and place requireth. So that as moche as in him lyeth, he suffre not synne to be vsed in his rule and family, but vertue to be vsed and exercised.

Second-

Secondly by this precepte we be commanded, to vse the name of god to all goodnes and truthe. And contrary wyse, we be forbidden in the same, to vse his name to any maner of euyll, as to lyeng, deceyuinge, or any vntruthe. And therfore againste this commandement, they do offende that sweare in vaine. They sweare in vaine, that sweare without lawfull or iuste cause: For that they take the name of god in vaine, although the thinge, whiche they sweare be true. And lykewise do all they, whiche for euery lyght and vayne thinge, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outrageous othes, or of custom do vse to swere, or that do swere, a false othe, and be forsworne wyttingly. And suche an othe is not onely periury, but also a kinde of blasphemy and is high dishonour and iniury to god, bycause suche persons as make suche othes, do wyttingly bynge god for a false wytnesse, who is all truthe, and hateth all vntruthe.

They also do take the name of god in vayne, whiche sweare any thinge, that is true or false, they being in doubt, whether it be trewe or false, and do not afore well examine and discusse, whether it be true or false: or that swere that thynge to be false whiche though in dede it be false, yet they thinke it to be true: or sweare that thynge to be true, whiche thoughe in dede it be true, yet they thynke it to be false.

They also do sweare in vayne, whyche sweare

to do that thyng, which they intēd not to do, or swere to forbeare that, which they intend not to forbeare, or sweare to do any thyng, whiche to do is vnlawfull, or sweare to leaue any thynge vndone, whiche to ompytte or leaue vndone, is neither right nor reasonable. And all suche as sweare to do thinges vnlaufull, not onely offend in suche swearyng, but also they moche more offende, yf they perfourme the thynge whiche they do sweare.

They also breake this commandement, whiche make any othe contrary to their laufull othe or promyse made before, so longe as they promyse standeth in strength, whiche in no wyse it dothe, if it be contrary to the lawes of god, or to the due obedience to the prynces, and their lawes.

They also breake this commandement, whiche by rewardes or faire promises, or by power or feare do induce or constraine any man to be perfured.

They also breake this commandement, whiche eyther by preachynge or teachyng, or by pretence of holy liuynge, do abuse this holy name to theyr own vayne glory, or to any other vngodly purpose. And generally all euyll christen men, which profesſe the name of Christe, and liue not accordynge to their profession, do also take the name of god in vayne, in wordes confessynge Christe, and denyinge hym in deedes.

They also breake this commandement, whyche in trouble do murmure or grudge, and doo not call vppon the name of god, nor doo thanke him in

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all thynges bothe swete and sowre, good and euyl, welfare and euyl fare. For god dothe sende vs many troubles, and aduersities, bycause we shoulde runne to hym, crye to hym for helpe, and call vpon his holy name.

Thyrdly for as moch as the giftes of helth of body, helth of soule, forgiuenes of sinnes, the gifte of grace or life euerlastyng, and suche other, be the gyftes of god, and can not be gyuen but by god, who so euer maketh inuocation to sayntes for these gyftes, prayeng to them for any of the sayd giftes, or any suche lyke, whiche can not be gyuen but by god onely, yeldeth the glory of god to his creature contrary to this commandement. For god saythe to his prophete: I wyll not yelde my glory to any other. Therfore they that so pray to saintes for these giftes, as though they coulde gyue them, or be gyuers of theym, transgresse this commaundement, yeldynge to a creature the honour of god. Neuer the lesse, to praye vnto sayntes to be intercessours with vs and for vs, to our lorde in our suites, whiche we make vnto hym, and for suche thinges as we can obteyne of none but of him, so that we esteme not, or worshippe not theym, as gyuers of those gyftes, but as intercessours for the same, is lawfull, and allowed by the catholyke churche, and yf we honour theym any other waies, than as the frendes of god dwellynge with hym, and establysshed nowe in his glory euerlastynge, and as examples, which were requisite for vs to folowe in holy lyfe & conuersation, or if we yelde vnto sayntes, the ado-

Esai. xlii.

adoration and honour, whyche is due vnto god alone, we doo (no doubte) breake this commaundement.

Fynally it is to be considered, that bycause no temple, ne churche, nor aultare ought to be made, but onely to god (For to whome we make temple, churche, or aultare, to hym, as saincte Augustine saythe, we do sacrifice: And sacrifice we maye do to none, but to God) Therfore where we vse in our englisshe tongue to calle the temples, churches, or aultars, by the name of any saincte, as the church or aultare of our ladye, the churche or aultare of saincte Michaell, saincte Peter, of saincte Paule, and so of other saintes, the trewe meanyng therof is, and ought to be taken, that the saide aultars and churches, be not dedicate to any saynctes, but to god onely, and be of the sainctes but a memorial, to put vs in remembraunce of them, that we maye folowe theyr example and lyuynge, and also to make a knowlege of dyuersitie betwene one churche or aultare, and an other. And therfore yf we meane otherwyse, than here is declared, whan we call theym churches or aultars of saynctes, we yelde the honour of god from hym to the sainctes, and breake this commandement.

The

The exposition of the fourth commandement of god.

Remembre that thou kepe holy the sabbote day.

AS touchynge this commandement it is to be noted, that this worde Sabotte, is an hebrue worde, and signifieth in englishe Rest: So that the sabbotte daye, is as moche to saye, as the daye of reste and quietnes. And there is specially a notable difference betwene this commandement, & the other nyne commandementes. For as saint Justine saith: all the other nyne, be merely morall commandementes, and belonged not onely to the Jewes, and all other people of the worlde, in the tyme of the olde testament, but also belonge now to all christen people in the new testament. But this precept of the Sabbote, as concerning rest from bodily labour the seuenth day, is ceremoniall, and perteined onely vnto the Jewes in the olde testament, before the comminge of Christe, and pertepneth not vnto vs christen people in the newe testament. Neuer the lesse as concerninge the spirituall rest, whiche is figured and signified by this corporall rest, that is to say, rest from the carnall workes of the flesshe, and all maner of synne, this precepte is morall, and remayneth still, and bindeth them that belonge vnto Christe: and not for euery seuenth day onely, but for all dayes, hou-

res, and tymes. For at all tymes we be bounde to rest, from fulfillinge of our owne carnall wyl and pleasure, and from all sinnes and euyl desires, from pryde, disobedience, yre, hate, couetousnes, and all suche corrupte and carnall appetites, and to cõmit our selues holely vnto god, that he maye worke in vs all thinges that be to his will and pleasure. And this is the true sabbote or rest of vs that be christened, whan we reste from our owne carnall wylles, and be not ledde therby, but be guided by god and his holy spirite. And this is the thing that we pray for in the Pater noster, whan we say: Father let thy kingdome come to vs. Thy wyll be done in earth, as it is in heauen. Reigne thou in vs. Make that we may do thy wyll, and from our corrupt will we may rest and ceasse. And for this purpose, god hath ordeyned fast, watche, and labour, to the ende that by these & suche other exercises, we moughte mortifie and kyll the euyll and sinfull desyres of the fleshe, and attein this spirituall rest and quietnes, whiche is figured and signified in this commandement.

Furthermore beside this spirituall reste, whiche chiefely and principally is required of vs, we be bounde by this precepte, at certayne times, to ceasse from bodily labour, and to giue our mindes entierly & holly vnto god, to heare the diuine seruice approued, vsed, and obserued in the churche, & also ỹ word of god, to aknowlege our owne sinfulnes vnto god, and his greate mercy and goodnes vnto vs, to gyue thankes vnto hym for his benefites, to make publike and common prayer for all

thinges

thynges nedeful, to visite the sick, to instruct euery man his childzen and familye in vertue and goodnesse, and such other lyke wozkes. Whiche thinges although all chzisten people be boũde vnto, by this commandement, yet the sabbote day, whiche is called the saturday, is not now pzescribed and appointed thervnto, as it was to the Jewes, but in stede of the sabbote day, succedeth the sonday in the memozy of Chzistis resurrection. And also many other holy & festiuall daies, which the church hath ozdeined, from tyme to time, which be called holy daies, not bycause that one day is mozе acceptable to god than an other, oz of it self mozе holy than an other, but bycause the churche hath ozdeyned, that vpon those daies, we shuld giue our selues holly without any impedimẽt, vnto such holy wozkes, as be befoze expzessed, where as vpon other dayes we may do & apply our selues to bodily labour, & be therby mochе letted from suche holy and spirituall wozkes.

And to the entent the ignozant people maye be the mozе clerely instructed, what holy and spiritual wozkes they ought to do vpon the holy daye, here folowеth a bzeke declaration therof. Firste let them make an accompt with them selues, how they haue bestowed the weke past, remẽbzyng what euyl mindes and purposes they haue had, what wozdes they haue spoken, what thinges they haue done, oz lefte vndone, to the dishonour and displeasure of god, & to the hurt of their neyghbour, & what example oz occasion of euyll they haue giuen vnto other. And whan they haue thus recollected and considered al

theſe thinges in theyr myndes, than let them humbly knowlege their faultes vnto god, and aſke foꝛ giuenes foꝛ ꝯ ſame, with vnfained purpoſe in their hartes to conuert and retourne from theyr naughty lyues, and to amende the ſame, and let them alſo clerely and purely in theyr hartes, remitte and foꝛgiue al malice and diſpleaſure, which they beare to any creature. Than let them fall vnto pꝛaier accoꝛdinge to the commaundement of Chriſt, where he
Mare. xi. ſaith: whan you beginne to pꝛaye, foꝛgiue what ſo euer diſpleaſure you haue againſt any man. And whan they be wery of pꝛayer, than let them vſe reading of the woꝛde of god, oꝛ ſome other good oꝛ heauenly doctrine, ſo that they do it quietly, without diſturbance of other, that be in the church, oꝛ els let them occupie their myndes, with holſome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied vpon the holy day, if in tyme and place conuenient, they reade ſoberly and quietly vnto other, ſuche as they haue charge of, ſuche good bokes as be allowed, whiche maye be vnto them in ſtede of a ſermon: foꝛ al thinges that edifie mans ſoule in our loꝛd god, be good and holſome ſermons.

And truely if men wold occupie them ſelues vpon the holy dayes, and ſpende the ſame dayes holily after this fourme and maner, not onely in the houſe of god, but alſo in theyr owne houſes, they ſhulde eſchue therby moche vyce, confounde theyr ancient ennemie the deuyll, moche edifie both them ſelues and other, and finally attayne moche grace

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and highe rewarde of almyghty god.

Also men muſt haue ſpecyall regarde, that they be not ouer ſcrupulouſe, or rather ſuperſticiouſe, in abſteinynge from bodely labour vpon the holy daye. For not withſtandynge all that is afore ſpoken, it is not ment, but we maye vppon the holy daye, gyue our ſelues to labour, for the ſpedy perfourmaunce of the neceſſary affayres of the prynce, and the common welthe, at the commandement of them, that haue rule and authoritie therin. And alſo in all other tymes of neceſſitie, as for ſauynge of our corne and cattel, whan it is like to be in dangier, or lyke to be deſtroyed, if remedy be not had in tyme, for this leſſon our ſauiour teacheth vs in the goſpell, and we nede not to haue any ſcruple or grudge in conſcience, in ſuche caſe of neceſſitie, to labour on the holy dayes, but rather we ſhulde offende, if we ſhulde for ſcrupuloſitie not ſaue, that god hath ſente for the ſuſtenance and relefe of his people. And yet in ſuche tymes of neceſſitie (if their buſines be not very great and vrgent) men oughte to haue ſuche regarde, to the holy day, that they do beſt owe ſome conuenient tyme, in hearynge diuine ſeruyce, as is afore ſayde.

Againſt this commaundement generally doo offende all they, whiche wyll not ceaſſe from they owne carnall willes and pleaſures.

Also they, whiche hauynge no lawfull impediment, do not giue them ſelfe vpon the holy daye to heare maſſe, to heare the worde of god, to remembre

the benefites of god, to giue thankes for the same, to pray, to exercise such holy workes, as he appointed for suche dayes, but (as cõmonly is vsed) passe the tyme, either in idelnes, in glotony, in ryot, or other vaine, or idel pastime, do breake this commandement. For surely suche keping of holy day is not according to the intent and meanyng of this commandement, but after the vsage and custome of the Iewes, and doth not please god, but dothe moche more offende him, and prouoke his indignation & wrath towardes vs. For as saint Austine saithe of the Iewes. They shulde be better occupied, labouringe in their feeldes, and to be at plough, than to be ydle at home. And women shulde better bestowe their tyme in spinning of woll, than vpon the sabbot day, to lose their tyme in leapyng or daunsyng, and other ydell wantonnes.

All they do also offende against this commaundement, whiche do heare the word of god, and giue not good hede therunto, that they may vnderstand it, or if they do vnderstand it, yet they endeuour not their selues to remembre it, or if they remembre it, yet they study not to folowe it.

And all they breake this cõmandment, whiche in masse tyme, do occupie their mindes with other matters, and lyke vnkind people, remembre not the passion and death of Christ, nor giue thankes vnto him: whiche thinges in the masse tyme they ought spectally to do. For the masse, wherin after the consecration is really present the very blessed body and bloudde of Christe, is celebrate in the churche for a perpetual

perpetuall memozy of his death and paſſion.

And lykewyſe do all thoſe, which in ſuche tyme as the cõmon pzayers be made, oz the wozde of god is taught, not onely them ſelues do gyue none attendance therbnto, but alſo by readyng, walkinge, talking, and other euyll demeanour, let other that wolde well bſe them ſelues.

And lyke wyſe do all they, whiche do not obſerue, but diſpiſe ſuche laudable ceremonies of the churche, as ſet foꝛthe goddis honour, and apperteyne to good oꝛdꝛe to be bſed in the churche. And therfoꝛe concerning ſuche ceremonies of the churche, as haue ben inſtitute by our foꝛfathers, and be allowed by the pꝛinces oꝛ kynges of the dompnions, whiche nexte to god be the chiefe heades of the churches: although men ought not to haue ſoo fonde opinion of the ſaid ceremonies, to thinke that they haue power to rempte ſynne, yet they be very expedient thynges, either to excite oꝛ ſtirre bp mens deuotion, and to cauſe them to haue the moꝛe reuerence toward the ſacramentes: as the hallowing of the fonte, of the chalice, of the coꝛpoꝛace, of the aultare, and other lyke exoꝛciſmes and benedictions, done by the mynyſters of Chꝛiſtis churche: oꝛ elles to put bs in contynuall remembꝛance of thoſe ſpirituall thynges, whiche be ſignified by them. As ſpꝛinklinge of holy water, dothe put bs in remembꝛance of our baptiſme, and of the bloud of Chꝛiſte ſpꝛinkled foꝛ our redẽption bpõ the croſſe. Giuinge of holy bꝛeade doth put bs in remembꝛaunce of the ſacramẽt of the aultare, which we ought to receyue

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in right charitie: And also that all christen men be one body mysticall of Christe, as the breade is made of many graines, and yet but one lofe. Bearynge the candels on Candelmas day, dothe put vs in remembrance of Christ, the spirituall lyght, of whom Symeon dyd prophecy, as is redde in the churche that daye. Spryinge allhes on ashwednesday, doth put vs in remembrance, that euery christen manne shulde consider, that he is but ashes and earth, and therunto he shall retourne. Bearyng of palmes on palme sonday, dothe put vs in remembrance of the receiuynge of Christe in to Hierusalem a lyttell before his deathe, and that we must haue the same desyre to receiue him in our hartes. Creepynge to the crosse on good friday, & there offeryng vnto Christ before the same, and kyssynge of it, declareth our humble submission and thankes giuynge to Christ for our redemption, whiche he hath wrought for vs vpon the crosse. And so finally the settyng vp of the sepulchre of Christe, whose body after his death was buried: And al other like laudable customes, rites, and ceremonies do put vs in remembrance of some spiritual thyng. And therfore they be not to be contemned, and caste away, but obediently to be vsed and continued, as thynges good and laudable for the purpoles abouesaid.

The exposition of the .v. commaundement of god.

Honour thy father and thy mother.



IN this commandement / by these wordes, Father and mother, is vnderstande not onely the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vp, but also princes and all other gouernours, rulers, and pastours, vnder whom we be nourished and brought vp, ordred, & guiged.

And by this worde Honour, in this commandement, is not onely ment a reuerence, and lowlines in wordes and outwarde gesture, whyche chyldren and inferiours ought to exhibite vnto their parentes and superiours, but also a prompt and a redy obedience to theyr lawfull commandementes. a regarde to theyr wordes, a forbearyng and sufferinge of them, an inward loue and veneration towardes them, a reuerence, feare, and lothenes to displease or offende them, and a good wyll or gladnes to assiste them, ayde them, succour them, and helpe them with theyr counsayle, with their goodes and substance, and by all other meanes to theyr power, as hereafter is declared. This is the very honour and duetie, whiche not onely the chyldren do owe vnto theyr parentes, but also all subiectes & inferiours, to theyr heades and rulers.

And that children owe this duetye to theyr fa-

thers, it appereth in many places of scripture: in ȳ
Prou i. pꝛouerbes it is wꝛitten: Obey my sonne the chastise-
ment of thy father, & be not negligent in thy mothers
Deu.xxvi. commandementes. In the boke of Deutronomie it
is also wꝛitten: Accursed be he that doth not honour
his father and his mother. And in the boke of Leui-
Leuit.xix. ticus it is sayde: Let euery man stande in awe of his
father & mother: And yf any man haue a stubburne
Leuit. xxi. and a disobedient sonne, whiche wyll not heare the
voyce of his father and mother, and foꝛ coꝛrection
wyll not amende and folowe them: Than shall his
father and mother take him, and bꝛynge hym to the
iudge of the citie and saye: This our sonne is stub-
burne & disobedient, and dispiseth our admonitiõs,
and is a riotour and a dꝛunkerde. Than shal al the
people stone him to death, and thou shalt put away
the euill from the, that all Israell may here therof.
Exod.xxi. and be afrayde. And in the boke of Exody, it is also
wꝛittẽ: He that striketh his father oꝛ mother, he shall
be put to deathe: And lykewise he that curseth his fa-
ther oꝛ mother shall be put to death. And in the boke
Prouer. of pꝛouerbes, the wise man also saith: He that stea-
xxviii. leth any thyng frõ his father oꝛ mother, is to be taken
as a murtherer. And although these great punysshe-
mentes of disobedient childꝛen by death, be not now
in the newe lawe in foꝛce & strength, but lefte to the
oꝛdꝛe of pꝛinces & gouernours and their lawes: yet
it euidently appereth, how soꝛe god is agreued & di
pleased, with such disobediẽce of childꝛen towardes
their parentes, foꝛ as moche as in the olde lawe he
did appointe therbnto so greuouse punishementes.

And

And as almyghty god doth threaten these punishementes vnto those childzen, whiche do breake this commandement, so he doth promise great rewardes to them that kepe it. For he that honoureth his father, saythe the wyseman, his synnes shall be forgyuen hym. And he that honoureth his mother, is as one that gathereth treasures. who so euer honoureth his father, shall haue ioy in his owne childzen, and whan he maketh his prayer vnto god, he is herde. He that honoureth his father shall haue a long and a prosperous lyfe. Eccle. iii.

And as the chyldzen by this commaundement be bounde to honour and obey theyr parentes, accordinge as is afore expressed, so it is implied in the same precepte, that the parentes shulde nourysshe and godly bryngе vp their chyldzen, that is to say, that they muste not onely fynde them meate and drinke in youth, and also set them forwarde in learnynge, labour, and some other good exercise, that they maye eschue idlenes, and haue some crafte or occupation, or some other lauful meane to get their lyuynge: but also they muste learne them to beleue and truste in god, to loue him, to feare him, to loue their neighbours, to hate no man, to hurte no man, to wisshe well to euery man, & so moch as they may, do good to euery man, not to curse, not to sweare, not to be riotous, but to be sobre and temperate in al thinges, not to be worldly, but to set their mindes vpon the loue of god & heauēly thinges, more than vpon tēporall thinges of the worlde. And generally to do all that is good, & to eschue all that is euill:

and this the parentes ought to do, not by cruell entreatinge of theyr childzen, wherby they might discourage them, and prouoke them to hate theyr parentes, but by charitable rebuking, threatning, and charitable chastising and correcting of them, whan they do euyll, and chertshynge, mainteyninge, and commending them, whan they do well. This office and duetie of the parentes towardes theyr chyldzen is witnessed in many places of scripture. First saint Paule writeth thus: Fathers prouoke not your childzen vnto angre, but bringe them vp in the correction and doctrine of god. And in Deutronomy al mpghty god saythe: Teache my lawes and commandementes to thy children. And the wise man saith: The rod of correction giueth wisedome. The chylde that is left to his owne will, shalbe confusion to his mother. And in an other place he saith: He that spareth the rod, hateth his sonne, and he that loueth hym, will se hym corrected. And in an other place he saythe: Se thou withdzawe not from thy childe discipline and chastysynge, if thou strike hym with the rodde, he shall not die, thou shalte strike him with a rodde, and shalt therby deliuer his soule from hell. And on the other syde it is written: The sonne vntaught and vnchastised is the confusion of his father. And for this cause we fynde in the boke of ꝑ kinges, how that our lozd concepued great indignatiō against Hely the chiefe prieste, bycause he dyd not duely correcte his two sonnes Ophni and Phinees, whan he knewe that they dyd greuously offende god, and how in reuenging of theyr fathers negligence and remissenes in correcting

Ephe.vi.
Deut.vi.
Pro.xxix.
Prou.xiii.
Pro.xxiij.
Eccl.xxij.
i.Reg.ij.
i.Reg.iiij.

correcting of his children, almighty god toke from Hely, and all his issue and housholde for euer, the office of the high priesthode, & how his two sonnes Ophni and Phinees were slayne bothe vppon a day, and Hely their father brake his necke. This example of Hely is necessary for fathers to imprynt in their hartes, that they may se their children well taught and corrected, lest they runne into the great indignation of almighty god, as Hely dyd, and not onely in this world haue confusion: but also in the worlde to come, haue damnation for the mysorder of their children throughe their defaute, and they muste not thynke, that it is inough to speake somewhat to them, whan they do amisse, for so dyd Hely to his sonnes, and yet our lord was not pleased, because he dyd not moche more sharply correcte them, and se them reformed: but whan wordes wyll not serue, the fathers and mothers must put to sharper correction, and by such discipline saue their soules, orels they shall aunswere to god for them. And truly they greatly deserue the indignatiō of god, that whan they haue receyued of hym children, do not bringe them vp to his seruice, but without regarde what cōmeth of them, suffer them to runne into the seruice of the deuyl. Wherfore al fathers ought diligently to consider and remembre, how moche and how greuously they offende god, and of how many euils they be the cause, which either bring vp their children in wantonnes and idelnes, and do not put them for the be tyme to some facultie, exercise, or labour, wherby they may after gette their lyuyng, or

occupie they? lyke to the p?fite and commoditie of the common weale, o? elles do suffer their chyld?en in youth to be co?ruptid fo? lacke of good teaching and good b?inging vp in the true knowlege of god, and of his wyl and commandementes, o? committe in wo?d o? dede such thinges, in the p?esence of their child?en, wherof the yonge tende?e hartes of the said child?en (whiche like a smal twygge be inclinable e-uery way, and by fraylenes of youth be inclyned to euyl) do take so euyl example and co?ruption of vi-ces, and wo?ldely affections, that harde it wyll be fo? them after to eschue the same.

This cõmandement also conteineth the honour and obedience, which subiectes owe vnto their p?in ces. And also the office of p?ynces towardes they? subiectes. Fo? scripture taketh p?ynces, to be as it Esai. xlix. were fathers, & nurses, to their subiectes. And by scripture it appereth, that it appertey neth vnto the office of p?inces, to se that the righte religion & true doctrine of Chr?ist, be mainteined and taught, & that their subiectes be wel ruled & gouerned, by good & iust lawes, & to p?uide and care, that the people & common weale maye encreace, and to defende them frome opp?ession, and inuasion, as well within the realme as without, their subiectes aiding them ther vnto, & to se that iustice be ministred vnto them in-differently, & to here by them selues, o? by their my-nisters benigly, al their complaintes, and to shew toward them (although they offende) fatherly pitie. And finally so to co?rect them that be euil, that they had yet rather saue them than lose them, yf it were

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not for respect of iustice & maintenance of peace and good order in ỹ cõmon weale. And therfore al theyr subiectes must again on their partes, and be boũde by this cõmandement, not onely to honour & obey their said princes, accordyng as subiectes be bound to do, & to owe theyr truth & fidelitie vnto them, as vnto their naturall lordes: but they must also loue them, as childrẽ do loue their fathers, yea they must more tendre the surette of their princes person, and his estate, than their owne or any others, Euen like as the health of the head is more to be tendred, thã the health of any other membre.

And by this commandement also, subiectes be bound, not to withdrawe their said fealtie, trouth, loue and obedience, towardes their prince, for any cause what so euer it be, ne for any cause they maye conspire against his person, ne do any thing towardes the hinderance or hurt therof, nor of his estate.

And furthermore by this commandement they be bounde to obey also, all the lawes, proclamations, preceptes and cõmandementes made by their princes and gouernours, except they be against the commandementes of god. And lykewyse they be bounde to obey all suche as be in authoritie vnder their prince, as farre as he wyll haue them obeyed. They must also gyue vnto their prince, aide, helpe, and assistaunce, whan so euer he shall requyre the same, either for surette, preseruation, or maintenãce of his person and estate, or of the realme, or of the defence of any of the same against all persons. And whã so euer subiectes be called by their prince vnto

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pryuy counsayle, or vnto the parliament, where is the generall counsayle of this realme, than they be bounde to giue vnto theyr prynce, as theyr learnynge, wysedome, or experyence can serue them, the moste fayethfull counsayle they can, and suche as may be to the honour of god, to the honour and suertie of his regall person and state, and to the generall wealthe of this hole realme.

And further if any subiecte shall knowe of any thynge, whiche is or may be to the noyaunce or damage of his pryncis person or estate, he is bounde by this commandement to disclose the same with al spede, to the prynce him selfe, or to some of his counsayle. For it is the very lawe of nature, that euery membre shal imploy him selfe to preserue & defende the heade. And surely wisedome and polycie wyll the same: for of conspiracy and treason commeth no goodnesse, but infinite hurte, damage, and perill to the common weale.

And that all subiectes do owe vnto theyr prynces and gouernours, suche honour and obedience as is afore sayde, it appereth euidently in sundry places of scripture, but specially in the epistles of saint Paul, and saint Peter. For saint Paul sayethe in this maner: Euery man must be obedient vnto the hyghe powers, for the powers be of god. And therfore who so euer resisteth the powers, resysteth the ordynaunce of god. And they that resyst the ordynaunce of god, shall get to them selues damnation: For rulers are not feareful to them that be good, but to them that do euil. Wilt not thou feare

Rom. xiii.

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the power: Do well, and thou shalte haue prayse of the same: for he is the minister of god for thy welth. But yf thou do euyll, then feare, for he beareth not the swoorde without cause. For he is the minister of god to punishe the euyll doer, therfore you muste obey, not onely for the feare of punyshement, but also bicause of conscience. And for this cause ye paye tributes, for they be goddes ministers seruinge for the same purpose. Gyue therfore to all men that is due, tribute to whom tribute is due, custome to whō custome is dur, feare to whom feare is due, and honour to whō honour is due. And saint Peter sayth, Obeye vnto all sortes of gouernours for goddes sake, whether it be vnto the kyng, as vnto the chiefe heade, or vnto rulers, as vnto them that be sent of him, to punyshe euyll doers, & cherishe them that do well. And shortly after it foloweth, Feare god, honour the king i. Petri. ii.

And there be many exaumples in scripture, of the great vengeaunce of god, that hathe fallen vpon rulers, and suche as haue bene disobedient vnto theyr princes. But one principall exaumple to be noted is of the rebellion, whyche Chore, Dathan, and Abiron made againste their gouernous, Moyses, and Aaron. For punyshement of whiche rebels god not only caused the earthe to open, and to swalowe them downe and a great numbre of other people with them, with theyr houses, and all theyr substance, but caused also the fyer to descende from heauen, and to burne vp. CCl. capitaines, whiche conspired with them in the sayde rebellion. Num. xvi.

Moreouer all christen men be bounde by this

commaundement to exhibite due honour and reuerence vnto the spirituall fathers & parentes, whych haue cure and charge of theyr soules, as vnto those who be appoynted by god to minister his sacramentes vnto the people, & to feede them with his worde, and by the same to conducte and to leade theym the straycht way to the father in heauen euerlastynge.

And our sauiour Christe in the gospell maketh mencion as well of the obedience, as of the corporal sustenance, whyche all christen people do owe vnto theyr spirituall fathers. Of the obedience he sayth:
Math.x. That who soo euer receyueth you, receyueth me. And
Luc.vii. in an other place he sayth: He that heareth you heareth me, and he that dispiseth you, dispiseth me. And
Heb.xiii. sayncte Paule sayeth, Obey your prelates, and gyue place vnto them, for they haue muche charge, and muche care for your soules, as they, whyche muste giue an accompte therfore, that they may do it with ioye and not with griefe, that is to saye, that they may gladly, and with muche comfort do theyr cure and charge, whan they do perceyue, that the people be obedient to theyr teachynge. Lyke as contrarye wyse, although they be bounde to do it, yet the people gyue theym lytle comforte to doo it, whan they fynde them disobedient and repugnant.

And for the sustenance of theyr lyuynge, whiche
Luc.x. is comprised in this worde Honour, (as before is declared) Christe sayeth in the gospell: The workeman
Corin.ix. is worthy his wages. And sayncte Paule sayeth: who goeth on warfare vppon his owne stipende? And who planteth the vine, and eateth no parte of the fruite?

And

And who fedeth the flocke, and eateth no parte of the mylke? And after foloweth: Euen so hathe the lorde ordeyned, that they whiche preache the gospell, shulde lyue of the gospell. And therfore in an other place it is written: Priestes that rule well, be worthye of double honour, specially they that labour in the ministration of the worde of god, and his doctrine. In whiche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is aforesayde, but also sufficiencye of all thynges necessary and requisite, as wel for theyr sustenance and findyng, as for the quiete and commodiouse exercisynge and executynge of theyr sayd office. 1. Tim. v.

Fynally in this commandement is conteyned the honour and obedience of the seruaunt vnto his mayster: that is, to loue his mayster, to be reuerente and lowly to him in all his wordes and gesture, to suffre and forbeare hym, to be redy with a good wyl without murmuration or grudging, to obey all his lawfull and reasonable commandementes, to feare hym, and to be loth to displease hym, to be faythful and true vnto hym. And to his power to procure & doo that, whiche is for his maysters honestie and profyte. And that as well in his maysters absence, and out of his syght, as whan he is present, and loketh vpon him, accordynge to the wordes of saynte Paule, where he saith: Seruantes be you obedient vnto your maisters, with feare and trembling, with simple and playne hartes, as vnto Christe, not seruyng onely in theyr syghte, as pleasers of men, but Ephe. vi.

as the seruantes of Christe, doynge the wyll of god from the harte, and with good wyll, thynkyng that ye serue god, and not men. And be you sure, that of all your good seruice, you shall receyue rewarde of
Tit. ii. god. And agayn to Titus he writeth thus: exhorte the seruantes to be obedient vnto theyr maisters, to please them well in all thynges, not to be patterers and praters against them, nor pickers nor priuy cō-
i. Petri. ii. uetours of theyr maisters goodes. But to shewe all truth and faythfulnes. Saynte Peter also byddeth seruantes to obey theyr maisters with all feare, not onely yf they be good and gentile, but also thoughe they be frowarde.

And of the other syde, the office and duetie of maysters to theyr seruantes is, to prouide sufficiently for them, of all thynges necessarye, to se them instructe in the knowlege of the commandementes of god, and that they obserue the same, and not be ouer rigorouse vnto them, but with discretion to correcte them, whan they do amisse, and to commende and cherishe them, whan they do well, accordyng to
Col. iiii. the saying of saynt Paule: You that be maysters, do vnto your seruantes, that is ryght and reason, knowynge that your selues haue also a mayster in heauen.
Ephe. vi. And in an other place he sayeth: Be not rigorous vnto your seruātes, for you haue a master in heauen, that regardeth al persons indifferently. And the wyse man
Ec. xxxiii. sayth: Meate, correctiō & worke is due vnto seruantes. Set thy seruante vnto labour, that he be not ydle, for idlenes bringeth moche euyl, set him to worke, for that belongeth to him: if he be not obedient, correcte him.

And

And in this commandement is also implied, that chyldren and yonge folkes, shuld gyue due honour and reuerence to olde men, and to all suche as be theyr maysters and tutours, to bryngе them vp in lernyng and vertu, whiche be in this behalfe as fathers vnto them, and so as fathers, must be honoured and obeyed.

The expolition of the. vi. commandement of god.

Thou shalt do no murther.



In this commaundement is forbidden, not onely bodely killing, and all maner of violent layinge of handes vpon any man, as strikyng, cuttyng, woundynge, and all maner of bodyly hurtyng, by acte or deede: but also all malice, anger, hate, enuye, disdaine, and al other euyll affections of the harte, & also al slander, backbityng, scoldyng, bannyng, raylynge, scornyng, or mockynge, and all other euyl behauyour of our tongue agaynste our neyghbours, whiche all be forbidden by this commaundemente, for they be rootes and occasions of murther, and other bodely hurte.

The contrary of all these thynges be commanded by this commandement, that is to saye, that we shulde with our hartes loue our neyghbours, and with our tonges speake well of them and to theym,

and in our actes and dedes do good vnto them shewyng towardes them in harte, worde, and dede, pacience, mekenes, mercy, and gentylnes, yea thoughe they be our aduersaryes, and ennemies. And that this is the true sence and meanyng of this commandement, it appereth, by the expositiō of our sauiour Christe in the gospell, where he declareth, that we
Math.v. shulde neyther hurte any man in dede, nor speake of hym or vnto hym maliciously or contemptuously with our tounges, nor beare malice or angre in our hartes: But that we shulde loue them that hate vs, say well by them, that saye euyll by vs, and do good vnto them that do euyll vnto vs. And accordynge to the same sayeng of Christ, saynt John sayth also:
1.Ioan.iii. That he that hateth his brother, is a manqueller.

It is not forbydden by this commaundement, but that al rulers and gouernours, as princes, iudges, fathers, maisters, and suche other, maye for the correction of theym, whyche be vnder theyr gouernance, vse suche maner of punyshemente, eyther by rebukefull or sharpe wordes, or by bodyly chastysing, as the lawes of euery realme do permitte. And not onely they may do thus, but also they be bound so to do (oules they se reasonable cause to the contrary) and offende god if they do it not, as is before declared in the .v. commaundement.

All rulers also muste beware and take hede that in theyr corrections and punishmentes, they do not procede vpon any priuate malyce of their hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any perso, but that they haue theyr eye

eye and consideration only vpon the reformation & amendment of the person, whom they do correct, or elles vpon the good order and quietnes of the common weale, so that styll there may remayne in theyr hartes charitie, and loue towardes the person, they punysshe. And lyke as the father loueth his chylde, euen whan he beateth him: Eeuen so a good iudge, whan he gyueth sentence of death vppon any gylty person, although he shewe outwardly sharpenes, & rigour, yet inwardely he ought to loue the person and to be sorye and heauy for his offences, and for the death whiche he hym selfe by the lawe, doth and must nedes condemne him vnto. And although inferiour rulers and gouernours, maye correcte and punysshe suche as he vnder their gouernaunce, yet they maye not punysshe by deathe, nor mutilate, maime, or imprison them, or vse any corporall violence towardes theym, otherwyse then is permitted by the hyghe gouernour, that is to say, by the prince and his lawes, from whom al suche authoritie doth come. For no man may kylle, or vse suche bodily coertion, but onely princes, and they whiche haue authoritie frome princes, ne the sayde princes, nor any for them, may do the same, but by and accordyng to the iuste order of theyr lawes and ordinances.

Moreouer no subiectes may drawe theyr swordes agaynst theyr prynce for any cause what so euer it be, nor agaynst any other (saufynge for laufull defence) without theyr princes lycence. And it is theyr duety to draw theyr swordes for the defence of theyr prynce and realme, whan soo euer the prynce shall

commande

commande theym so to do. And althoughe p̄inces, whiche be the chiefe and supreme heades of they̅re almes, do otherwise than they ought to do: Yet god hathe assigned no iudges ouer them in this wo̅lde, but wyl haue the iugement of them reserued to him selfe, and wil punyshe them whan he seeth his time. And fo̅ amendement of such p̄inces that do otherwise than they shulde do, the subiectes maye not rebell, but must p̄aye to god, whyche hath the hartes of p̄inces in his handes, that he so turne they̅ hartes vnto him, that they maye vse the swo̅rde, which he hath gyuen them, vnto his pleasure.

Agaynste this commandement offende al they, whyche do kyll, mayme, o̅ hurte any man without iuste o̅dre of the lawe, and gyueth counsayle, ayde, fauour, p̄ouocation, o̅ consent therto.

And also all they, whyche maye (yf they wyll) by they̅ autho̅rite o̅ laufull meanes, delyuer a man from w̄ongfull death, mutulation, hurte o̅ iniury, and wyll not do it, but wyll wyncke therat, and dissemble it, be transgressours of this cōmādement.

And al iudges, which seyng no sufficient matter o̅ cause of death, o̅ vpon lyght triall, without sufficient examination and discussion, gyue sentence of death, o̅ whan the matter o̅ cause of death is sufficient, and the triall good, yet delyte in the deathe of the person, be transgressours of this cōmandement.

And lykewyse be all those, whiche in causes of lyfe & deathe, beyng impanelled vpon inquestes do lyghtly cōdemne o̅ endite any person, without sufficient

ficient euidence, examination, and discussion of the informations gyuen vnto them. And moreouer all those, whiche either in such causes do giue false euidence or information, either wittingly, contrary to their owne conscience, or doubtyng of the truthe of those informations, or without sufficient examination, do promote, enforce, or maintaine such euidences, informatiõs, or inditementes, do also breke this commandement.

SO DO all they whiche wyllyngly do kyll themselfe for any maner of cause, for so to doo, there can be no pretence of lawfulle cause, ne of iuste order. And therfore he that so dothe, kylleth at ones both body and sowle.

FYnally all they, whiche beare hatred and malyce agaynste theyr neyghbours, and eyther malytiously speake wordes of contempte, dyspyte, checkynge, cursynge, and suche other, or elles publyshe theyr neyghbours offences to their sclander, rather than to theyr amendemente: And generally all they that lyue in yre, malyce, enuy, and murmuringe at other mens welth, or reioysing at other mens trouble or hurt, or suche other like, they offende all againste this precepte.

The exposition of the seuenth commaundement of god.

Thou shalt not commit adultery.



ALthough this word Adultery doth signifie properly the vnlauful commixion of a marryed man with anye other woman, than with his owne wyfe, or elles of a maried woman with any other man, than her owne husbande: yet in this commaundement, it is taken not onely for that, but also for all maner vnlaufull copulation betwene man and woman maried and vnmaried, and all maner of vnlaufull vse of those partes, whiche be ordeyned for generation, whether it be by adultery, fornication, incest, or any other meane.

And in laufull matrimony a man may breake this commandement, and lyue vnchaste with his owne wyfe, if he do vnmeasurably or inordinately serue his or her fleshly appetite or lust. And of such the deuyll hath power, as the angel Raphael sayde vnto Thoby: They that marry in suche wyse, that they exclude god out of theyr hartes, and gyue them selues vnto theyr owne carnal lustes, as it were an horse or a mule, whiche haue no reason: apon suche persons the deuyll hath power.

Thob. vi.

Also all christen people ought highly to regard the obseruation of this cõmandement, consideryng how moch god is displeased, and what vengeance he

he hath alwayes taken, and euer wyll take for the transgression of the same. For confirmation wherof, you shall vnderstande, that god in the tyme of Moyses lawe, cõmanded, that who so euer committed adultery, shulde be stoned to death.

And that almighty god, after the chylderne of Israel had commytted adultery with the women of Moab and Madian, cõmanded fyrste, that the heades and rulers of the people shulde be hanged, for that they suffred the people so to offende god. And afterwarde commanded also, euery man to slea his neyghbour, that had so offended. In so moche that there was slain of that people the numbre of .xxiiii. M. and many mo shulde haue ben slaine, had not Phinees the sonne of Eleazar the high preest, turned the indignation of god frome the chyldren of Israell. For this Phinees, whan he sawe Zamry, chief of the tribe of Symeon, in the presence of Moses, and al the people go vnto Colby, a noble mans daughter of the Madianites, to committe fornication with her, he rose from among al the multitude and takynge a swoorde in his hande, wente into the house where they were, & thrust them both through the bealyes. Whose feruent mind and zeale, god did so moche allowe, that he dyd therfore bothe ceasse frome the farther punyshement of the Israelytes, and also graunted to Phinees, and his successours for euer, the dignitie of the high preesthode.

Also the tribe and stocke of Beniamin was soo punished for the maintenance of certayne persons

of the cytie of Gaba, whiche had contrarye to this commandment, shamefully abused a certain mans wyfe, that of.xxv.M.x.vii.C.men of armes, there remayned on lyue but.vi.C.

Gen.xix. Moreouer almyghty god for the transgression of this commandement, caused brymstone and fire to rayne downe from heauen, vpon al the countrey of Sodome and Gomor, and so destroyed the hole region, both men women and beastes, and all that grewe vpon the earthe, reseruynge onely Loth and his two doughters.

These terrible examples and many other like, almighty god did shewe in tymes past, to the intent we shulde haue them in our contynuall remẽbrance and shulde euer stande in awe and feare so to offend god. For though he dothe not presently punyshe vs here in this worlde, as he dyd the persons afore rehersed: yet his longe patyence and forbearynge, is no allowance or forgyuenes of out offences, yf we contynue styll in them, but a sore accumulation and heappynge togither of goddis wrathe and indignation agaynst the daye of iudgement. At whiche time in stede of this temporall peyne, we shall receyue

Rom.ii. euerlastinge peine, being (as saint Paule saith) excluded from the euerlastinge kyngdome of heauen. And as Christe saith in the gospel, and saynt John in the apocalypse: we shall be caste into the burnynge

Mat.xxv. Luc.xiii. lake of hell, where is fyre, brymstone, wepynge, waylynge, and gnasshyng of tethe without ende.

Furthermore in this commandement not only

ly the vices before reherſed, be forbydden and pro-
hibited, but alſo the vertues contrary to them be re
quyred and commanded: That is to saye, fidelitie,
and true keping of wedloke, in them that be mar-
ried, continence in them that be vnmaried: And ge-
nerally in all persons, shamefastnes and chastenes
not only of dedes, but of wordes and maners, coū-
tenance and thought. And moreouer fastynge, tem-
perance, watchynge, labour, and all laufull thin-
ges that conduce and helpe to chastitie.

And therfore against this cōmandement offend
all they, whiche take any syngle woman, or other
mās wife, or that in their hartes do couet or desyre
vnlaufully to haue them. For as Christ saith: who
so euer beholdeth a woman, couetinge her vnlaufully,
hath alredy committed adultery with her in his hart.

Mat. xxv.

They also offende this commandement, that
take in mariage, or out of mariage, anye of their
owne kynrede or affinitie, within the degrees for-
bydden by the lawe of god.

Leui. xviii. & xx.

They also offend this commandement, which
abuse them selues, or any other persons against na-
ture, or abuse their wyues in the tyme of their mē-
struall purgation.

They also that nourishe, styre vp, and pro-
uoke them selues, or any other, to carnal lustes and
plesures of the body, by vnclenly and wanton wor-
des, tales, songes, sygnes, touchinges, gay and
wanton apparell and lasciuious deckynge of them
selues, or any suche wanton behauiour and entice-

ment. And alſo all thoſe, whiche procure any ſuche acte, or that miniſter houſe, licence, or place therunto. And all counſaylers, helpers, and conſentours to the ſame, do greuouſely offend, and tranſgreſſe this commandment. Likewyſe all they that auoide not the cauſes hereof ſo moch as they conuentently may, as ſurfettynge, ſlouth, idelnes, immoderate ſlepe, and company of ſuche both men and women, as be vnchaſte and cuyll diſpoſed, be giltie of the tranſgreſſion of this commaundement.

The expoſition of the eight commaundement of god.

Thou ſhalte not ſteale.

VNder the name of theefte or ſtealynge, in this commaundement, is vnderſtande all maner of vnlaufull takyng away, occupiyng, or kepyng of an other mans goodes, whether it be by force, extortiõ, oppreſſion, bribery, vſury, ſimonie, vnlaufull cheuiſance, or chiftes, or els by falſe bying and ſelling either by falſe weightes, or by falſe meaſures, or by ſellynge of a thynge counterfayt for a true, as gylte copper, for true golde, or glaſſe for precious ſtones, and generally all maner of fraude and decepte.

And like as the vices before rehercſed, be forbidden by this precepte: Euen ſo ſundry vertues contrary

trary to the said vices, be cõmanded by the same, as to deale truely and plainly with our neighbours in all thynges, to gette oure owne goodes trewly, to spende them liberally vpon them that haue nede, to feede the hungry, to gyue drynke to the thirstye, to clothe the naked, to harbowe the harbourlesse, to comforte the sycke, to visite the prisoners: And fynally to helpe our neyghbours, with our learning good counsayle and exhortation, and by all other good meane that we can.

Against this commandement offende all they, which by craft or violence, vpon sea or lande, spoile robbe or take away any other mans seruãt or child, lande, or inheritance, horse, shepe, or cattell, fysshe, foule, conies, or deere, money, iewels, apparaile, or any other thynge, which is not their owne.

Likewise offende al they against this cõmandement, whiche haue goodes gyuen to an vse, and put them not to the same vse, but kepe them to their owne aduantage, as masters of holpitals, and fals executours, which conuert the goodes gyuen to the sustentation of the poore folkes, & to other good and charitable vses, vnto their own profit. And also all they, which receiue rent or stipend, for any office spi ritual or tẽporal, & yet do not their office belõging therunto, be transgressours of this commandemẽt.

And so al they, which take wages or fee, pretẽdyng to deserue it, and yet do not in deede, as labo rers, and hired seruantes, whiche loyter and do not applye theyr busynesse. And lykewyse aduocates,

pro-

proctours, attourneys, counsaylours in any of the lawes, whiche sometyme for lyttell payne take moche stipende, or by their defaut & negligence, marre good causes, or do any thinge to the hinderance of spedy iustice, for theyr aduauntages, do transgresse this commandement.

Also all ydel vacabundes and sturdy beggers, whyche beynge able to get theyr lyuyng by labour, take suche almes, wherewith the poore and impotent folkes shulde be releued and susteyned, do offende against this commandement.

Moreouer al they transgresse this commandement, which bye any stoolne goodes, knowing that they be stoolne, or that bye thinges of theym that haue none auctoritie to sell them, or alienate them, yf they knowe the same. And lykewise do they, whiche withholde goodes stoolne, or that fynde thynges lost, and knowinge the owner therof, wyll not restore them, or wyl not do their diligence to knowe the owner.

They also whiche defraude their hyred seruantes of theyr due wages, and they that borowe anye thynge, or reteyne any thyng delyuered vnto them vpon truste, and wyll not restore the same againe. And they that vse falle weyghtes or mesures, or deceytefull wares, or sell theyr owne wares at an vnreasonable price, farre aboue the iuste value.

And they that ingrosse and bye vp any kinde of wares holely into theyr owne handes, to the intent that they may make a scarcenes therof in other mes

handes

handes, and ſell it againe as they lyſte.

And generally all couetous men, whiche by any meanes vnlaufully gette, or vnmercifully kepe their goodes from theym that haue nede, be tranſgreſſours and breakers of this commaundement.

The expoſition of the nynth commandement of god.

Thou ſhalt not beare falſe wytneſſe agaynſt thy neyghbour.

BY this commaundement is forbydden all maner of lying, ſclanderyng, bakbyting, falſe reportyng, falſe accuſyng, euyll counſaylynge, and all ſuch myſuſyng of our tonge to the hurt of our neighbours, whether it be in theyr bodye or goodes, or in theyr good name and fame. The apoſtle ſaynt James likeneth the tong of a man, vnto the bitte of an hors mouth, which turneth the hole horſe euery way, as pleaſeth hym that ſytteth on the horſe backe: and he compareth it alſo to the healme of a ſhyp, whereby all the hole ſhyp is ruled, at the pleaſure of him that gouerneth the healme. And thirdly, he compareth it vnto a ſparke of fyer, which if it be ſuffred, wyl burne vp an hole towne or citte. And ſurely all theſe comparyſons be verye apte and mete. For the tongue of a man no doubt, is the chiefe ſtay of all the hole body, Iacob. iii.

eyther to do muche good, or to do muche hurt. The
boyce of the tounge perceth the hartes of hearers,
and causeth them to conceyue of other men, good or
euyll opinion. It kyndleth or quencheth contentiō.
It disposeth men to warre or peace, and moueth the
hearers sundry ways, to goodnes or vyce. And like
as the greate ragious flames, that goo from house
to house, come but of one sparkell, whiche in the be-
gynning mought haue ben easily quenched, but by
negligence and sufferaunce encreaseth and waxeth
so great, that no man can resist it: And lyke as fire
is a greate cōmoditte many wayes, if it be well and
wysely vsed, & contrary an vtter destruction, if it be
suffered, and not taken hede vnto: Euen so of mans
tounge, although it be a very small membre of the
body, yet there commeth exceedyng great benefites,
both to him self and to others, if it be wel and wise-
ly gouerned. And contrary wyse, if no hede be taken
therunto, but be suffred to runne at large, than it is
not one euyll alone, but a roote and occasion, or ra-
ther a heappng togither of all euyls.

And bycause that of the tonge commeth so mo-
che good, or so muche euyll: Therfore by this com-
maundement is not onely forbidden all euyll vse
of the tonge, to the hurt of our neighbours, but al-
so in the same is commanded all the good vse of the
tonge, to the benefite of our neighbours, as to be
true and plaine in our wordes, to be faithfull in co-
uenantes, bargaines, and promyses, to testifie the
truth in all courtes, iugementes, and other places,
to report well of them that be absent, to gyue good
coun-

counsayle and exhortation to all goodnes, to dysſuade from all euyl. And whan we knowe any man to do amysſe, not to publyſhe his faute to other men to his ſclander, but rather to admoniſhe him p̄ruily betwene him and vs, and to ſeke his reformatiō to ſpeake wel by our ennemies, to pacifie and ſet at one theym that be ennemies, to excuſe them, and to answere for them, that be vniuſtly ſlaundered: and generally in all other thynges to vſe our tounges in truthe, to the wealthe of our neyghbours.

Agaynſt this commandement offende all they, which by lying and vttering of falſe ſpeche, deceyue and hurte any man. And ſuche lyers, be the deuyls childrē. For as ſaint Iohn ſaith in his goſpell: The deuyll is a lyer, and father of lyers. And therfore byd deth ſaint Paule: That we ſhulde put away lyinge and ſpeke trouth euery man to his neighbour. Ioan viii. Ephe. iiii.

They alſo offende againſte this cōmandement, which be detractours, backebiters, and ſclanderers whom the wiſeman doth liken vnto ſerpentes, that p̄ruely byte or ſting men behinde, whan they be not ware therof. And ſurely ſuch men (what ſo euer they p̄retende) go not about to heale and amende theym that do amyſſe, but rather do ſatisfie they owne malyce, and ſclanderous tongues. For lyke as the ſurgeon, that wyl heale a wounde, doth he couer it, and bynde it that it take no open ayre: So yf we intend the amendment of our neighbours faut, we muſt not open it abrode to his hurt, but we muſt be ſory, and pray to god for him, and ſo taking him to vs we muſt p̄ruely counſaile and exhort him. And this Ecc. x.

louyng correction, wyll make him beware and take hede, that he offende no more. But if we tel his fautes, fyrst to one, and after to an other, and charge euery one to kepe counsaile, as though we had tolde it to no mo, this is no amendment of his faute, but a declaration of our owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thyng which we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shulde fyrst haue kepte it secrete to our selues, if we wolde not, an other man shulde vtter the same. And
Eccl.xix. therfore the wyse man sayth: If thou hast herde any thing against thy neighbour, let it dye within the, and be sure it wyll not burst the. And in an other place: As euyll is he that backebiteth priuely, as the serpent whiche styngeth vnwares.

And they also offende against this commandement, whiche gladly gyue eares, and be redy to here suche backebitoures. For as saint Barnarde sayth: Lyke as the backebiter carpeth the deuyll in his mouthe: so the hearer carieth the deuyll in his eare. For the detractour is not glad to telle but to hym, whiche is glad to heare. And the wyse man sayeth.
Pro.xxv. That lyke as the wynde driueth away the raine, euen so dothe a sadde and a dysplesant countenaunce dryue away the toung of the backebitours, and maketh them abasshed.

They also breake this commaundement, whyche with flatteryng and double tounges, go about to please such as be glad to here complayntes. Iuges also, whiche gyue sentence, contrarye to that, whiche

which they knowe to be true, and they that in iugement do hyde and suppresse the truth, and they that make false plees, to the delay and hynderance of Iustice, or any other wyse do stop iustice: And enquestes: which vppon lyght groundes, or vppon groundes not well examined or discussed, gyue verdite, be transgressours and breakers of this cõmandement. And aboue other, they do trãsgresse this cõmaundement, whiche in preachyng or other wayes, do teach or meinteyne anye false or erronious doctrine, contrary to the word of god, or that do teach fables, or mens fantasies and imaginations, affirming them to be the word of god. And such be worse than false wyttnesses of worldly matters, for they beare false wytnes against god and his truthe.

The exposition of the tenthe commandement of god.

Thou shalt not vniustly desire thy neighbours house, nor thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thing that is thy neighbours.



Where as in the other cõmãdementes before rehersed, be forbidden all wordes and dedes, which be agaynste goddes pleasure, and the loue of our neyghboures: In this last precept is forbidden the inward consent of the harte, to all vnlefull motions, desy-

tes, delites, inclinations, and affections vnto euyl, whiche thinges be so roted and planted in al vs the childzen of Adam, euen from the fyrst houre of our byrth, that although by the inspiration of the holy goste, and the grace of god gyuen vnto vs, we doo entende neuer so well, and wolde moste gladly eschue all euyll: yet there remaineth in vs a disposition and redyneſſe vnto such thinges, as be contrary to the wyll and cõmandement of god: In so moche, that if the grace of god did not helpe vs to stay and resiste our naughty thoughtes & delite vnto synne, the same our concupiscence and noughtines, shulde be so moche, that we shulde runne headlynge in to synne and mischefe, our nature is corrupte, and we be so farre from the perfecte obedience vnto gods wyl, whiche obedience Adam had in the state of innocency. And of this corruption of our nature and redynes vnto euyll, complayneth saint Paule in his epistile vnto the Romans, where he declareth at length, that the nature of man is so full of concupiscence and euyll affections, that no man dothe or of can him selfe satisfie or fulfil the lawe of god: And that the law condemneth all men as transgressours, and that therfore euery man for his saluation, muste haue refuge vnto the grace and mercy of god, obteyned by our sauiour Jesu Christ.

Rom. vii.

Furthermore lyke as in the fyrste cõmaundement, vnder the name of father and mother is vnderstande al superiours: And in the .vi. commandement, vnder the name of kyllyng is vnderstand al wrothe and reuenging. And in the .vii. commande-

ment

ment, vnder the name of adultery, is vnderstande all vnchaste lyuynge. And in the eyght commandemente, vnder the name of theste is vnderstande all disceptfull dealynge with our neighbours: And in the .ix. commandement, vnder the name of false witnesse, is vnderstande all misreporte, and vntrewe vse of our tonge: So in this laste commandement, vnder the name of desyring of an others mans wife and goodes, is vnderstande all maner of euyll and vnlaufull desyre of any thynge.

And lyke as in this precepte be forbydden euyll desyres, euen so in the same be commaunded good desyres, good affections, good inclinations to godly thynges, and the perfect obedience of our hartes vnto goddis wyll, whyche although we shall not fully and absolutely attayne vnto, whiles we be in this lyfe: Yet this commandement doth bynde vs to enforce and endeuour our selues therunto, by cõtynual fyghtynge and resystyng againste the sayde corruption, concupiscence, and euyll desyres, for as muche as by theym man is continually tempted to euyll dedes and vicious lyuyng, accordinge wherunto sayncte James wryteth: Lette no man saye, whan he is tempted to euyll, that he is tempted of god. For as god can not be tempted to euyll, so he tempteth no man to euyll, but euerye man is tempted drawen, and allured by his owne concupiscence: than concupiscence whan she hath conceyued, bringeth furth synne. Iacob. i.

All they be transgressours of this commandement, whyche by delyberation and full consent, cast theyr

theyr myndes and lustes, to accomplysshe the concupiscence and desyre, whiche they haue to obteyne and gette vnlawfully an other mannes wife, child, seruant, house, lande, cattall, or any thing or goodes that be his.

And they also be transgressours of this commandement whiche by enuy, be sory of theyr neyghbours wealth and prosperitie, or be gladde of theyr sorowe hinderance and aduersitie. And also all they whiche do not set theyr myndes and studies, to preserue, mayntayne, and defende vnto theyr neyghbours (as moche as it is in theym) theyr wyues, chyldren, seruauntes, howses, landes, goodes, and all that is theyrs. For (as before is declared) this commaundement not onely forbideth vs to desyre vnlaufully from our neighbour any thyng that is his: But by the same we be also commanded, gladly to wisshe and wyl vnto him, that he may quietly possesse & enioy al that god hath set him, be it neuer so great abundāce. And this minde we ought to beare vnto euery man by this commandment, not only if they be our frendes and louers, but also if they be our ennemyes and aduersaries.

Here

There foloweth the exposition of the prayer of our lorde called the Pater noster, deuided in to seuen petitions.



i Our father which art in heauen: halowed be thy name.
ii Thy kingdome come.
iii Thy wyll be done in earth, as it is in heauen.
iiii Gyue vs this day our dayly breade.
v And forgyue vs our trespasses: as we forgyue them that trespasse against vs.
vi And let vs not be ledde into temptation.
vii But deliuer vs from euyll. Amen.

The notes.



For the better and more ample declaration of this prayer, ye shall vnderstande, fyrst that our sauiour Jesus Christe, was the authour and maker therof, and that therfore like as he is of infynite wisedome, and of infynite loue and charitie towardes vs: euen so al christen men ought to thynke and beleue, that this same prayer is the most excellent and most sufficient, & most perfect of al others. For neither there is any thinge in this prayer superfluous, neyther there wanteth any petition, suite, or requeste

for ſuche thinges as be neceſſarie for oure iourney and paſſage in this worlde, or for oure furtherance to thatteining of the lyfe and glorye euerlaſtinge.

Secondly that euery good chriſten man may be aſſured to attetne the requeſtes made in this prayer, if he ſhall enforce hym ſelfe, and apply his hole harte and wyll to the wyll and grace of hym, vnto whom this prayer is made, and alſo if he ſhal vtter and offer the ſaid petitions inwardly with his hart and with ſuche faith, confidence, and truſte in god, as he requireth. For ſurely no prayer is thankfull vnto god, but that whiche is made with the hart. And therfore the prophet Dauid crieth to our lorde with all his hart. And Moyſes is noted to crye out aloude, whan he ſpake no word with his mouth, but he ſpake aloude with his hart. And our lord by his prophete noteth, that ſome pray with theyr lyppes and in their hartes minde nothinge leſſe than that which they praye for. And therfore who ſo euer intendeth by ſaying his Pater noſter, to attayne his deſyre, he muſt haue with faith a good and erneſt deuotion, and his hart as nigh as he can, voyde of vayne thoughtes, and applyed to god, ſo that the entente and deſyre of his harte maye be ioyned alwaies with the prayer of his mouth.

Pſ. cxvlii.
Exod. xiiii
Iſai. xxix.

And for this purpoſe it is mete & moch requiſite, that the vnlearned people ſhulde vſe to make theyr prayers in their mother tounge, which they beſt vnderſtand, wherby they may be the more moued and ſtirred vnto deuotion, and the more erneſtly minde the thinge that they pray for.

The

Our father which art in heauen halowed be thy name.



OF these wordes, Our father, placed in the beginning of this petition, all true christen mē ought to conceiue a great comfort and ioy, in that they be taught and commaunded in this prayer, to take almighty god for their father, and so to call him, as for example: If oure soueraine lorde the kynge wolde saye to any of vs, take me for your father, and so call me, what ioye in harte, what comforte, what confidence wolde we cōceyue of so fauourable, & gracious wordes? Than moch more incōparably haue we cause to reioyse, that the king & prynce of al princes shewith vnto vs this grace & goodnes, to make vs his children. And surely as the naturall sonne may assuredly trust that his father wyll do for him all thinges that may be for his settyng forth and aduancemēt: euen so we may vndoubtedly assure our selues, that hauyng almighty god to our father, vsinge our selfe as obedient children, we shall lacke nothynge whiche may be profitable for vs, toward the euerlastinge inheritaunce prepared for vs.

And here is to be noted a lesson, that as this word Father, declareth the great benevolence, mercy and loue of god towardes vs, as well in the creation, as also in the redemption of man: so it admonisheth vs againe of our duetie towardes him, and

howe we be bounde to shewe againe vnto hym our hole harte, loue, and our obedience and redynes to fulfyll all his preceptes and commaundementes, with all gladnes and humilitie. And therfore who so euer presumeth to come to god with this prayer, and to call hym father, and yet hath not full entente and purpose to vse hym selfe in all thinges lyke a kinde and an obedient sonne, he cõmeth to hym, as
Luc. xxii. Judas came to Christe with a kisse, pretending to be his frende and his seruant in callyng hym mayster, and yet he was in dede a traytour to hym, and a deadly ennemy. And for this consideration, euery christen man that intendeth to make this prayer, ought inwardly and thoroughly to inserche and examine hym selfe, and yf he finde in hym selfe any notable crime, for the whiche he ought to be ashamed to call god his father: Let him accuse him selfe therof to god, and recognise his vnworthynes, sayeng, as the prodigall sonne sayde: Father I haue offen-
Luc. xv. ded the, I am not worthy to be called thy sonne. And with due repentaunce, and firme purpose & intente to amende his naughty lyfe, let him lyfte vppe his harte to god, and callinge for his grace of reconciliation humbly say: Our father, &c.

Moreouer by these wordes, Our father, is signified that we ought to beleue, that almighty god is the common father of al true christen people, and fatherly regardeth all, throughe and by the meane of our sauiour Jesu Christe, vnto whom all faithefull and obedient christen men be brethern by grace and adoption, and called to inherite with him the kinge

kingdome of heauen. And they be also brethern eche one to other, hauing al one father, which is god almighty. And therfore we ought not onely to be of one spirite towardes our said father, and to employ and endeuour our selues to the vttermost, to please him, and to kepe his lawes and commandementes, but we ought also eche to consent with other, in perfite loue & charitie, & eche to helpe & further other, towardes the saide inheritaunce of heauen. And fynally in al our praiers to god eche to cõprise other, and to praye for other, lyke as in this prayer we be taught to say: Our father, gyue vs our breade: forgiue vs our synnes: suffer vs not to fal into temptation: and delyuer vs from euyll.

By these wordes, whiche art in heauen, we be taught that we ought to haue an inwarde desyre, and a great care & study, to come to the place where our heauenly father is, and moche couet his sighte and presence. For lyke as a louynge chylde is euen desirous to be where his father is: euen so oughte we euer desyre to be with our heauenly father, and to endeuour our selues that our conuersation be al withdrawen from the worlde, the flesche, and the deuyll, and be sette in heauen and heauenly thinges, as saint Paule teacheth, and we shulde continually wayle and lament, bycause we be not with oure heauenly father, sayenge with the prophete: wofull am I, that my dwellynge apon the earthe is so moche prolonged. Phili. iii. Ps. cxix.

In these wordes, Halowed be thy name, it is to be noted, that by the name of god, is vnderstande

god him ſelfe, the power of god, the myght, the maieſtie, the glory, the wyſedome, the prouidence, the mercy and goodnes of god, and al ſuche other good thynges, as in ſcripture be attributed vnto god. And this name is halowed, whan it is praiſed, glorified, ſette forthe, honoured and magnified of vs both in worde and deede.

And where in this petition we praye, that his name myght be halowed, it is not to be taken or thought, that this name of god, whiche in it ſelfe is euermore moſte holy, moſt glorioufe, moſt maruey-lous and full of maieſtie, can be eyther aduanced or diminiſhed by vs, or any thyng that we can do, but we deſyre here, that this moſt holy name may (accordinge as it is in it ſelfe moſt holy) be ſo taken, vſed, honoured, & halowed of vs, & of all others, as well heathen as chriſtened, like as on the contrary part, this name is ſayd to be polluted and defyled, whan we do eyther in worde or deede, contumelioufly, and contemptuouſly or otherwiſe diſſhonour the ſame.

We deſire therfore in this petition, that al falſe fayth, by the whiche men eyther miſtruſte god, or put theyr confidence in any other thynge more than in hym, maye be deſtroyed. And that all witchecraftes and falſe charmes and conjuratiõs, by the whiche Sathan and other creatures be inchanted may ceaſſe and gyue place to goddes holye name, and ſo likewiſe, that all hereſies and falſe doctrines maye vaniſhe awaye, ſo that goddis holy worde maye be truely interpreted, and purely taught and ſet forth vnto all the worlde, and that all infidels may re-

ceiue

ceyue the same: and be conuerted to the right catholyke faith, wherby all disceite, hypocrysie, and counterfaiting of truthe, of rightuousnes, or of holines myght clerely be extincte.

Furthermore we beseeche and prayе god here, that his name may be halowed, so that no mā shuld sweare in vayne by it, or otherwyse abuse ȳ same, to lye or to disceyue his neyghbour. And generally, ȳ none shulde fall into pryde or ambition, in to desire of worldly glory and fame, into enuy, malice, coue-
tousnes, adultery, glutteny, slouth, backebytynge, Coll. 8
slaundering of his neighbours, ne into any other euyll or wicked thoughtes and dedes, wherby the name of god may be dishonoured and blasphemed.

In this prayer also we require god to graunt vs, that in all perilles and daungers we runne vnto hym, as vnto our onely refuge, and cal vpon his holy name, and that in our good worde and worke, we may please and magnifie him, & be by him preserued from the most damnable sinne of vnkindnes towardes him. And also that we, whiche do alredy profesſe the right faith, maye stil continue therin, and may do and expresse the same as well in our outwarde conuersation, as in confessynge it with our mouthe, so that by our good lyfe, and our good workes, all other maye be moued to good, and that by our euyll workes and sinnes, no man maye take occasion to slaunder the name, or dimynysshe the laude and prayse of god, but that all our workes & doynges myght returne to the honour and prayse Phili. iii.
of goddes name.

The

Thy kyngdome come.



This seconde petition is very necessary, for no doubte our auncient ennemie the deuyll, goeth aboute contynually by all crafty meanes, to deceyue vs, and bringe vs vnder his power and dominion. And surely so longe as pryde and dysobedyence reigneth in vs, so longe as yre, enuye, wrothe, or couetousnes reigneth in vs, so longe as glotteny, lechery or any kynde of synne reygneth in vs, so longe we be vnder the dominion and kingedome of the deuyll. For the deuyll vndoubtedly, is kyng ouer all the chyldren of pryde, that is to saye, ouer all them that be synners, rebelles and disobedient vnto god.

And for as moche as it is not in our power to deliuer our selues from vnder this tyranny of the deuyll, but onely by goddes helpe (for our perdition and vndoing is of our selues, but our helpe and saluation is of god, as saith the prophete Osee) therfore it is very necessary for al tru christen people, to make this petition incessantly vnto our heauenly father, and to beseche hym accordynge to this doctrine of Christe, that by his grace and helpe, we may escape the dominion and power of the deuyll, and that we may be made subiect vnto his heauenly kingdome. therfore in this petition we desire god to gyue vs a fore all thinges, true and constant faith in him, and

Ose. xiiii.

in his

in his sonne Iesu Christ, and in the holy goste, with pure loue and charity towardes hym and al men, to kepe vs also from infidelitie, desperation, and malice, whiche mighte be the cause of our destruction, to delyuer vs from dissentions, couetousnes, lechery, and euyll desyres and lustes of sinne, and so the vertue of his kingdom to come, and to reigne within vs, that all our hart, minde, and witte, with al our strength, inwarde and outwarde, maye be ordered and directed to serue god, to obserue his commandementes and his will, & not to serue our selfe the flesche, the worlde, or the deuyll.

We desire also, that this kingdome ones in vs begunne, may be dayly encreased, and go forwarde more and more, so that all subtyll and secrete hate or slouth, whiche we haue to goodnes, be not suffered to rule so in vs, that it shall cause vs to loke backe again, and to fall into sinne, but that we may haue a stable purpose and strength, not onely to beginne the life of innocency, but also to procede earnestly further in it, and to perfourme it accordinge to the sayeng of saint Paule, where he prayeth, that we may walke worthely, pleasynge god in all thinges, being fruitfull in all good workes, and growing and encreasing in the knowlege of god. Also in an other place he sayth: worke and do the truth in Charitie, and encrease and go forward in Christe. Coll.i. Ephe.iiii.i

Therfore in this prayer, desiring the kingedome of god to come, we require also, that we being alredy receiued and entred in to the kyngedome of grace and mercy of god, may so continue and perse-

uere therin, that after this lyfe, we may come to the kyngdome of glory, whiche endureth for euer. And this is that great and feruēt desire, wherwith good men being mortified from worldly affections, haue ben and be alwaies kyndled & enflamed, as appereth by saint Paule, whā he said: I wold be losed frō this body, and be with Christ. And in an other place he saith: we that haue receyued the first fruites of the spirite, wayle and mourne in our selues, wisshinge & lokinge to be deliuered from the mortalitie and miseries of this body, into the glory of the children of god.

Phill. 1.

Rom. viii.

The thirde petition.

Thy wyll be done in earth as it is in heauen.

FOr the better vnderstāding of this thyrde petition, we muste know, that by disobedience & synne of our firste father Adam, we be as of our nature onely without the grace of god, vnable to fulfyll the will & preceptes of god, and so enclined to loue our selues, and our own willes, that we can not hartely loue neither god nor man, as we ought to do. And therfore we beinge ones christen men, it is requisite for vs to pray, that lyke as the holy aungelles and saintes in heauen (in whom god reigneth perfectly and hooly) do neuer ceasse ne shall ceasse to glorifie hym, to prayse him, and to fulfill his wil and plea-

sure

sure in all thinges, and that most readyly & gladly without any maner of grudging or resisting therunto, knowing certainly and clerely, that his wyll is alway the best: euen so that we the childzen of god in earth, may dayly and continually prayse god, & by our holy conuersation in good workes, & good lyfe, honour and glorifie him. And that we may frō time to time so mortifie our owne natural corrupte and sinfull appetite and wyll, that we may be euer redy, like louyng childzen, humblye, lowly, and obedientely, to approue, allow, and accomplysshe the wil of god our father in al thinges, and to submitte our selues with all our harte vnto the same, and to acknowlege, that what so euer is the wil of god, the same is most perfite, most iust, most holy, and moste expedient for the wealth and helthe of our soules.

Wherfore in this petition also, we desire of god true and stable pacience, whan our wyll is letted or broken, And that whan any man speaketh or dothe contrary to our wyll: yet therfore we be not out of pacience, neyther curse or murmure, or seke benge ance agaynst our aduersaries, or them whiche lette our wyll, but that we may say well of them, and do wel to them. We pray also, that by goddis grace we may gladly suffer al diseases, pouertie, displisinges, persecutions, & aduersities, knowing that it is the wil of god, that we shulde crucifie and mortifie our willes. And whan any suche aduersitie chaunceth vnto vs, attribute all vnto the wyl or sufferance of god, & giue him thankes therfore, who dothe ordre all suche thynges for our weale and benefite, eyther

for the exercise and the triall of the good, to make them stronger in goodnes and vertue: or elles for the chastisement and amendement of the euyll, to suppresse theyr euyll motions and desyres.

And also we pray, that whā so euer it shal please god to call vs out of this transitory lyfe, we may be wyllinge to die, and that conformynge our wyll to the wyll of god, we may take our deathe gladly: so that by feare or infirmitie, we be not made disobedient vnto hym.

We desire furthermore, that all our membres, eyes, tongue, harte, handes, and fete be not suffred to folowe the desyres of the flesshe, but that all may be vsed to the wyll & pleasure of god: and that maliciously we reioyse not in their troubles, whiche haue resisted our wyll, or haue hurte vs, nor that we be enuiously sory, whan that they prosper and haue welfare, but that we maye be contented and pleased with al thinge that is goddis wyll.

The fourth petition.

Gyue vs this day our dayly breade.

FOr the better declaration of this fourth petition, ye shall vnderstand first, that our lord teacheth vs not in this petition to aske any superfluous thing of pleasure or delite, but onely thinges necessary and sufficient, and therfore he biddeth vs onely aske breade: wherin is not ment super-

superfluous riches, or great substance or abundāce of thynges aboue our estate or condition, but such thynges only as be necessary and sufficient for euery man in his degre, and accordyng therunto, saint Paule sayethe: we haue broughte nothynge in to this worlde, ne shall take any thinge with vs whan we depart hense. And therfore if we christen mē haue meat and drinke and cloth, that is to say, thynges sufficient, let vs hold our selues content, for they that set their mindes on riches, and wyl haue superfluities more than nedeth, or is expedient to their vocation, they fal into dangerous temptations, & into snares of the deuyll, and into many vnprofitable and noysome desires, whiche drowne men in to perdition & euerlastyng damnation: for the spryng and roote of all euils, is such superfluous desyre. The wyse man also making his petition to our lord saith: Geue me neither pouertie nor excesse, but only thynges sufficient for my liuing, lest that hauing to moch, I be prouoked to denie god, & to forget who is the lord, & on the other side, lest that by pouerrie constrained, I fall in to theste & forsweare the name of my god. These two wise men the one of the old, & the other of the newe testament, agree with the lesso of our sautour, for both declare that they desire onely thinges necessarye, signified here by breade, and both refuse and renounce superfluities vnprofitable, daungerouse and noysome.

i. Tim. vi.

Pro. xxx.

Secondely in these wordes of our sautour Jesu Christ, be reproued all those persons, which eate not their owne bread, & deuoure other mens bread, of which sort be all those whiche liue of rauen and spoyles,

spoiles, of theft, of extortion, of craft and deceite, & they also whiche neither labour with their handes, nor otherwise apply their study, industry & diligēce to some thing which is good and beneficiall to the cōmon weale, and to the honour of god, but liue in ease, rest, idelnes, & wanton pleasure, without doinge or caring for any suche thyng. And al they likewise be reproued, which being called in this world vnto any rome, office or authoritie, do abuse the same, & do not emply them selfe, according to their vocatiō.

Thirdly as the husbande man tilleth and soweth his grounde, wedeth it, and kepeth it from destroieng, prayeng therwith to god for the encrease, & putteth al his truste in him, to send him more or lesse at his pleasure, euen so besides our owne diligence policy, labour and trauaile, we muste also pray dayly to god, to sende vs sufficient, and we muste take thankefully at his handes al that is sent, and be no further carefull than nedeth, but putting to our endeuour, set our hole cōfidence & truste in him: for our sauiour Christ saith in ỹ gospel, I say to you be not careful for your liuyng, what ye shall eate, ne what clothes ye shall weare: Is not life better than your meate, & your body better thā your clothinge? Loke vpō the birdes of the aire, they sowe not, they reape not, they bring nothinge in to the barne, & yet your heauenly father feedeth them, be not you of more price then they? Loke vpon the lillies of the fielde, they labour not, they spin not, & yet I tell you, Salomon in al his precious & roiall apparel, was not so clothed as one of them, therfore care you not for

Math. vi.

these

these thinges: Leaue this care to them that knowe not god, your heauenly father knoweth ẽ you haue nede of all these thinges, but seke you first the kingdome of god, & his righteousnes, & the waies iustly & truly to liue, and thẽ god shal cast al these thinges vnto you. These be the wordes of Christ, ful of good & comfortable lessons, that we shulde not care ne set our hartes to moche vpon these worldly thinge, ne care so moche for to morowe, that we shall seme to mistrust our lord. And here is a thing greatly to be noted in cõfort of the true labouring man, for surely be he craftes mã. or be he labourer, doing truly his office wherunto he is called, he maye in that state and kind of lyfe please god and atteine saluation, as surely as in any other state or kynde of lyuinge. And although our lord hath so prouided for some, that they haue alredy sufficient and plenty for many daies & yeres, yet that not withstandyng they oughte to make this petition to god and say: Giue vs this day our dayly bread, for as moch as their substance (thoughe it be neuer so great) like as it coulde not haue ben gotten, without god had sent it, so it can not prosper and continue except god preserue it. For how many gret riche men haue we knowen sodainly made pore, some by fier, some by water, some by theft, & many other waies? was not Iob the onday the richest man that was in all the este lande, & the morowe after had vtterly nothinge? It is therfore as nedefull to pray our lord, to preserue that he hath gyuen vs, as to pray him to giue it, for if he giue, & do not preserue it, we shall haue no vse of it.

Fourthly

Fourthly by this breade, whiche we be taught to aske in this petitiō, may be vnderstand the holy sacrament of the auliare, the very flesshe and bloud of our sauiour Jesu Christe, as it is writē in the. vi. chapiter of saint John: I am the breade of life, whiche came downe from heauen. And the bread which I wyll gyue is my flesshe, whiche I wyll gyue for the life of the world. And in this prayer, we desyre, that the same may be purely mynistred & distributed, to the comfort and benefite of all vs, the true chyldren of god. And that we also may receiue the same with a right faith and perfite charitie, at all tymes, whan we do and ought to receiue the same, so that we may be spiritually fed therwith to our saluation, & therby entoy the life euerlastinge. Ioan. vi.

Fynally by the breade, which our sauiour teacheth vs to aske in this petitiō, is ment also the true doctrine of the word of god, which is the spirituall breade that fedeth the soule. For as the body is nourished & brought vp, groweth & feedeth with bread and meate, so nedeth the soule euen from our youth to be nourished and brought vp with the word of god, and to be fed with it. And like as the body wol faynt and decay, if it be not from tyme to tyme relieued & refreshed with bodily sustenance: euen so the soule waxeth feble & weake towardes god, onlesse ꝑ same be cherished & kept vp with the worde of god, according to the sayeng of Christe: A man liueth not with meat onely, but with euery worde that procedeth frō the mouth of god. And surely the word of god is the very cōfort remedy, & helth of ꝑ soule. For if we Matth. iiii.

haue

haue aduersity in this worlde, as pouertie, sickenes, imprisonment, and such other miseries, where shulde we seke for comforte but at goddis worde? If we thinke our selues so holy that we be without synne, where shulde we synde a glasse to se our synnes in, but in the worde of god? If we be so full of sinnes, that we be lyke to fall into desperation, where can we haue comfort and learne to knowe the mercy of god, but onely in goddis worde? Where shall we haue armure to fight against our thre greate ennemies, the worlde, the flesshe, and the deuyl? Where shall we haue strength & power to withstande them but as Christ did, in & by ỹ word of god? And finally, if we haue any maner of syknes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the word of god is the very breade of the soule, and therfore as well for this breade of the soule, as for the blessed sacrament of the aultare, also for the breade and dayly sustenance of the bodye, our sauiour Christe teacheth vs to pray in this fourthe petition.

The fyft petition.

And forgiue vs our trespasses/ as we forgyue them that trespasse against vs.

IN this petition we be taught a fruitefull aduertisement of mans estate in this present lyfe, whiche consydered, no mã ought to glory in hym selfe, as though he were innocent, and

without synne, but rather that euery good christen man without exception, oughte to knowledge him self to be a sinner, and that he hath nede to aske forgyuenes of god for his sinnes, and to require him of his mercy: for doubtles we dayly commyt sinne, whiche be commaunded daily to aske remyssion for our sinnes. And saynt John sayth in his epistle: If we say that we be without sinne, we deceiue our selues, and truthe is not in vs.

1. Ioan.i.

Moreouer it is to be noted, that we be taught to desyre god to forgyue vs our synnes, lyke as we forgiue them that trespasse against vs, so that if we forgyue in harte, god wyll forgyue, and not otherwyse, as by many places of scripture maye appere, fyrst by expresse wordes, Christe sayethe: If you forgiue men their offences done agaynst you, your heuenfather wyll forgyue you your offences, and yf you wyll not forgiue them that offende you, be you assured your father wyll not forgyue you your offences. And in an other place, whan Peter came to our lorde, and demanded of him howe ofte he shulde forgyue his brother, whiche had offended him, and whether it was not suffycyent to forgyue him seuen tymes: Our lord answered him & sayd, I tell the Peter, that thou oughtest to forgiue him not only seuen tymes but seuenty tymes seuen tymes, meaning therby that frō tyme to tyme we must continually forgiue our brother or neighbour, although he trespasseth against vs neuer so often.

Math.vi.

Mat.xviii.

And Christ also declareth the same by a parable. There was (sayth Christ) a king, whiche calling his

Mat.xviii.

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seruauntes vnto a compte, and findinge, that one of them shulde owe vnto him the summe of tenne thousande talentes, bycause he hadde it not to pay, cõmaunded that the sayd debtour, his wife, and his children, and al that he had, shuld be solde: but whã the debtour came vnto the kyng and prayed him on his knees to haue pacièce with him, promising him to paye all, the king had pity of him, & forgaue him the hole debt: it fortuned afterward, that this man being thus acquited, mette with an other of his felowes, that ought him but one hũdreth pence, and with violence almoste strangled him, and saide vnto hym: Pay that thou owest. And the sayd seruant his felowe fell vpon his knees, and prayed hym to haue pacience, promising to pay all, whiche wolde not, but cast him into prison vntyll all was payde. and whan the rest of his felowes seing this cruelty, had tolde the king therof, the king forthwith sente for this cruell felowe, and saide to him: O wycked man I forgaue the thy hole debt at thy sute and requeste, it shuld therfore haue besemid the, to haue shewed lyke cõpassion vnto thy felowe, as I shewed to the. And the kyng sore displeased with this cruelte cõmitted him to tormentours, that shuld roughly & streitly hãdle him in prisõ, til he had paid ỹ hole det.

Upon this parable Christe inferreth and saith, Euen so shal your heuẽly father do with you, if you wil not forgiue euery one of you his brother euen from the hart. Thus it apereth plainly, that if we wil be forgiuen, if we wil scape euerlasting damnation, we must put out of our hart al rãcour, malice, & wil to

reuenge and, satisfie our owne carnall affections referryng the punishement of the offenders, whiche in their offences haue transgressed the lawes of god, or of the prince, to the order of iustice, wherof vnder god, the princes and rulers be mynysters in earth. In whiche doing we please god, so that we vtterly forgiue our owne priuate grudge and displeasure.

And if any paraduenture wyl thinke it to be an hard thyng, to suffre and forgiue his enemy, whiche in worde and deede hath done him many displesures, let him consider againe, howe many harde stormes our sauiour Christe suffered and abode for vs, what were we whan he gaue his most precious lyfe for vs, but horrible synners and his ennmies: howe mekely toke he for our sake all rebukes, mockes, byndyng, beating, crownyng with thorne, and the moste opprobrious deathe: It is vndoubtedly aboue our fraple and corrupte nature to loue our ennemies that do hate vs, and to forgyue them that do hurt and offende vs: and it is a dede of greatter perfection than man hath of him selfe, but god that requireth it, wyll gyue grace that we may do it, if we aske and seke for it. And therfore in this petition our sauiour Christe teacheth vs to aske this grace of our heauenly father, that we may forgiue our ennemies, and that he wyl forgiue vs our trespasses, euē so as we forgiue them that trespas against vs.

It is further to be noted, that to forgiue our brother his defaute, is also to pray to god, that he wyll forgyue him, and wyl not impute his offence to him

and

and to wyshe to hym the same grace and glory, that we desyre vnto our selues, and also our selfe whan occasion shall come, to helpe hym as we be bounde to helpe our christen brother.

And finally for as moche as in the expounding and declaration of scripture, it is conuenient, and requisite to obserue and folowe this rule, that whā so euer scripture speaketh of any duetye to be done of one christen man to an other, that than the same duetie be so plainly and fully opened and set forthe that eche man may heare his owne duetie towched: so that both parties (that is to saye) as well he that is bounde to forgiue, as he whyche receyueth forgyuenes, may indifferently knowe their duetie and behauyour, and accordinge therunto, endeuour theym selfe to do the same. For these causes it is expedient, that lyke as in the former parte of this petition, we haue declared the part and duetie of him, whiche shulde for charities sake forgyue, so to declare the part and duetie of them, to whom forgiuenes shulde be made, lest euyll doers and naughty mynded people, myghte by the former declaration take occasion stylle to perseuere in their naughtye myndes and doinges, and yet claime forgiuenes of their neyghbour.

Wherfore ye shall vnderstande, that forgyuenes afore spoken of, is not so ment in scripture, that by it iustyce or lawes of princes shoulde be broken, condemned, or not executed. For although our sauiour Christe in this petition dothe teache vs to remitte and forgiue all iniuries and trespasses done

agaynst vs, yet he whiche hath done the iniurie or trespas, is neuertheles bounde to aknowlege his faut, and to aske forgiuenes therfore, not onely of god, but of him also whom he hath offended, and to intend to do no more so. And furthermore to recompence and make amendes vnto the parties, againste whome he hath tresplassed, according to his abilitie and power, and as the greuousenesse and greatnes of the offence requireth. And in case he whych hath committed the offence or tresplasse, be obstinate, and wyll not do these thinges before rehersed, whyche he is bounde to doo by the lawe of god: than may the partie, whiche findeth him selfe greued, notwithstanding any thing that is saide before in this petitiō, laufully and without offence of goddis commandementes aske and seeke recompence of suche iniuries, as be done to him, according vnto the order & prouision of the lawes of the realme, made in that behalfe, so that he alway haue an eye and respect vnto charitie, and do nothing for rancour or malyce, or for sinister affection, neither beare any hatred in his hart towardes him, whom he sueth, but only vpon a zeale & loue of the maynteinance of iustice, correction of vice, and reformation of the partie that hath offended, remembringe alwayes that he excede not, nor go beyonde the limites and boundes of this generall rule, taughte by our sauiour Christe in his gospel: As ye wold that other men shoulde do vnto you, euen so doo you vnto them. For this is the lawe and the prophetes. And thus we christen folke, wayinge forgyuenes on

Matth. vii

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the one partie, and the duetie of hym that is forgyuen on the other party (as here nowe we be taught) shall the better knowe how to endeuour our selues to obserue bothe ways. And by these meanes se and vnderstand more perfectly, the agrement and intent of scriptures, whiche we be bounde to obserue and folowe.

The syxte petition.

And lette vs not be led into temptation.

IT is to be noted fyrst that there be two maner of temptations, whereof one commeth and is sent to vs by god, who suffreth those that be his, to be tempted by one meanes or other, for their probation or triall, al be it he so assisteth and aydeth them, in all suche temptations, that he tourneth all at the ende vnto their profit and benefite. For as the wise man sayethe: Like as the ouen trieth the potters vessell, so bothe temptation of trouble trie the rightuous man. Ec. xxvii. And with this maner of temptation, god tempted sundry wyse our holy father Abraham, he tempted also Job with extreme pouertie, horrible sickenes, and sodayne deathe of his children, and dayly he tempteth and proueth all suche as he loueth.

THe other maner of temptation cometh chiefely of the deuyll, whiche lyke a furyouse and a wood lion ragith & rüneth about perpetually seking how he may deuour vs. And commeth also of our owne i. Pet. v.

concu-

concupiſcence, which continually inclineth and ſtir-
Iacob.i. reth vs to euyll, as ſaynt James ſayth, Euery man is tempted drawen and entiſed by his owne concupiſ-cence. This concupiſcence is an inclination and pro-nitie of our inordinate nature to ſynne, whiche im-perfection man hath by the fall of Adam, ſo that al-though originall ſinne is taken away by baptiſme, and the diſpleaſure appeaſed betwyxte God and man, yet remayneth the diſorder & debate betweene the ſoule and the fleſhe, whiche ſhall not be extincte but onely by bodily deathe. For there is no man ſo mortified, ſo ſequeſtred from the worlde, and ſo rauiſhed in ſpirite, in deuotion, or in contemplation, but that ſome concupiſcence is in him. So be it by god-dis grace & mercy it raigneth not, nor is of god ac-compted for ſynne, nor is hurtful but only to them, that by conſent yeld vnto it. It wyl neuer ceſſe but one way or an other it wyll euer aſſaut vs, & if we do not fight with it, and reſiſt it continually, it will ouercome vs, and bryngе vs into bondage, ſo that the deuyll by this our concupiſcence and our con-ſent, all vice and ſynnes be ingendred, lyke as be-twene man and woman children be ingendred, ac-cordinge to the ſayinge of ſaynte James where he
Iacob.i. ſayth: Concupiſcence whan ſhe doth conceyue, ſhe bin-geth forth ſynne, and that of all ſortes, that is to ſay, firſt actes and dedes, contrary to the lawes of god, and after that, vſe and cuſtome of the ſame deedes, and at
Pro. xviii. length blyndnes and contempt. For ſo the wiſe man ſayth: The wycked man whan he cometh to the bot-tome of ſinne, ſetteth nought therby, but blinded with

euyll

euyl custome, either thinketh the sinne that he vseth to be no sinne, or els if he take it for syn, yet he carith not for it, but either vpon vain trust of the mercy of god (which is in dede no right trust, but a very presumptiō) he wil cōtinue stil in purpose to syn, or els vpon vain hope of long lyfe, he wyll prolonge, differre, & delay to do penance for the same, vntyll the last ende of his life. And so ofttimes preuented with sodaine death, dieth without repentance. Wherfore considering how daungerous it is to fal into sinne, and how harde it is to arise: the chief and the best way is, to resist with goddis helpe the firste suggestion vnto synne, & not to suffre it to preuayle with vs, but as soone as may be, to putte it out of our myndes. For if we suffre it to tary any whyle in our hartes, it is great perill, lest that consent and dede wyll folowe shortly after.

Secondly that our sauiour Jesus Christe teacheth not vs in this syrt petition, to pray vnto god our father, that we shuld be clerely without al temptation: but that he wol not suffre vs to be ledde into temptation, that is to say, that whan we be tempted, he woll giue vs grace to withstand it, and not suffre vs to be ouercome therwith, according whervnto saint Paule saith: God is true and faithful, and wyll not suffer vs to be tempted aboue that we maye beare, but he wyl so moderate the temptation, that we may susteyne & ouercome it. And saint James sayth: Thinke that you haue a great cause to ioye, whan you be troubled with diuerse temptations. For the trienge of your faith bringeth pacience, and pacience maketh

i. Cor. x.

Iacob. i.

perfect workes, so that you may be perfect and sound, lackynge in nothyng. And almighty god also exhorteth vs, and calleth vpon vs to fyght against temptations, saying: He that getteth the victory agaynste them, I shall gyue hym to eate of the tree of lyfe. And againe he sayeth: He that ouercometh them, shall not be hurte with the seconde deathe. And saynte Paule saith: No man shall be crowned, excepte he fight lawfully, that is to say, excepte he defende him selfe, and resist his enemies at all pointes to his power. And our sauiour giueth vs a good courage to fyght in this battaile, where he saieth: Be of good comforte, for I haue ouercome the world, that is to say, I haue had the victory of all synnes and temptations, and so shall you haue, if the faute be not in your selues. For ye fyght with an aduersary, whiche is already vanquyshed and ouercome.

Iaco. i.

Apo. ii.

ii. Tim. ii.

Iohn. xvi.

The seuenth petition.

But delyuer vs from euyll.



It is firste to be noted, that lyke as in the fyrste petition Christe taught vs to desyre of our heauenly father, that we shuld not be ouercome with temptation, ne brought into synne, so nowe in this seuenth and laste petition, he teacheth vs to pray hym, that if by fraitenes we fall in to the captiuitie of the deuyll by synne, he wyll soone delyuer vs from it, not to lette vs contynue in it, not to lette it take roote

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in vs, not to ſuffre ſynne to raigne vpon vs, but to delyuer vs free from it.

Synne is the exceding eupll, from the whiche in this petytion we deſyre to be delyuered: And though in this petitō be alſo cōprehended all euils in the woꝛlde, as ſyckenes, pouertie, derth, with other lyke aduerſities, yet chiefly it is to be vnderſtande of ſynne, whiche onely of it ſelfe is eupl, and ought euer without condition to be eſchued.

And as foꝛ other aduerſyties, neither we can ne ought to refuſe, whan god ſhall ſende them neither we ought to pꝛay foꝛ the eſchuyng of them, otherwyſe than with this condition, yf goddis pleaſure ſo be. Many thynges we ſuffre in this woꝛlde, and take theym foꝛ eupll, but they be not eupll of them ſelfe. All affections, dyſeaſes, punyſhementes and toꝛmentes of the bodye, all the troubles of this woꝛlde, and all aduerſities, be good and neceſſarye inſtrumentes of god foꝛ our ſaluation. Foꝛ god hym ſelfe (who can not ſaye other than truthe) ſayeth: Thoſe that I loue, I chaſtiſe. And agayne the apoſtle ſayeth. He receyueth none, but whom he ſcourgeth. This is tyme of ſcourgynge, and the tyme to come, is the tyme of reſte, eaſe, and blyſſe. And ſurely it is a great token, that we be in the fauour of god, whan he dothe ſcourge vs, and trieth and fyneth vs lyke golde in the fyꝛe, whyles we be in this woꝛlde. As contrary it is a greate token of his indignation towardes vs, to ſuffre vs lyuyng eupll, to continue in pꝛoſperitie, and to haue all thynges after our wylle and pleaſure, and

Apoc. iii. Hebr. xii.

neuer to trouble vs or punyshe vs with aduersitie. Therfore our sauiour Christ Jesus (who knoweth what is best for vs) teacheth vs to praye and desyre to be deliuered, not chiefly from worldly afflictiõs, trouble, and aduersitie, whiche god sendeth abundantly, euen to them, whom he best loueth, and with whome he is best pleased: But the euyll, which we moste chiefely shulde pray to be delyuered from, is Synne, whych of it selfe is so euyll, that in no wyse god can be pleased therwith.

And bycause our ancient enemy the deuyl, who is the well and spryngе of iniquitie, and is not onely hym selfe an homicide, a lyer, and an hater of the truth from the beginning: but also is the very rote and occasion of all synne, and the common prouoker and styrer of man to the same, and the letter and hinderer of all vertue and goodnes, bycause this enemy neuer ceasseth, but continually sercheth by all craftes and wyles to enduce vs to synne, and so to deuoure vs, and to bryng vs therby to euerlasting damnation: Therfore lyke as we desyre here to be deliuered from synne, so also we desyre, that our heauenly father wyll saue vs, and defend vs from this euyll, the causer of synne, that is to say, the deuyll, and from his power and tyrany, , so that he shuld not by his malyce and gyles intice vs and draw vs into synne, wherby we myghte synally be broughte vnto euerlastynge damnation. From the whiche also we pray here to be delyuered.

The

¶ The salutation of the angell to the blessed virgine Mary.

HAyle Mary full of grace/ the lorde is with the, blessed arte thou emonge women, And blessed is the frute of thy wombe.

FOr the better vnderstanding of this salutation of the angel, made to the blessed virgine Mary, ye shall fyrst consyder, how it was decreed of the hole trinitie, That after the falle of our firste father Adam (by which mankinde was so long in the great indignation of god, and exiled out of heauen) the seconde person, the euerlastynge sonne of the father euerlastyng, shulde take vppon him the nature of mā, and so as he was perfect god shuld be perfect man, to redeme mankynd from the power of the deuill, and to reconcile the same again to his lord god. And for this purpose (as saint Luce in his gospel declareth) in the .vi. moneth after saint Elizabeth was conceiued, with saint John the Baptist, the aungell Gabriel was sent from god, into a city of Galilee, named Nazareth, to a virgin, which was despoused or ensured to a mā, whose name was Joseph, of the house of Dauid, and the virgines name was Mary. And whan this angell came vnto this said virgin, he said these wordes: Hayle ful of grace, the lord is with the, blessed art thou emong. Luc. i.

women. And whan the virgine hearing these wordes, was troubled with theym, and mused with her selfe, what maner of salutation it shuld be. The angell sayd to her: Feare not Mary, be not abasshed, for thou haste founde fauour in the syght of god. Lo thou shalte conceyue in thy wombe, and shalte bryng forthe a sonne, and thou shalt call his name IESVS, he shall be great, and shall be called the sonne of the hyghest. And the lorde god shall gyue vnto hym the seat of Dauid, his father, And he shall reigne ouer the house of Jacob for euer, And his kyngdome shal haue no ende. Than sayd Mary to the aungelle: Howe can this be done: for I haue not knowlege of man. And the aungelle answerynge saide vnto her: The holy gost shall come from aboue in to the, and the power of the hyghest shall ouershadowe the. And therfore that holy one, that shalbe borne of the, shall be called the sonne of god: And lo thy cousyn Elyzabeth hathe also conceyued a sonne in her olde age, and this is the syxte moneth fythe she conceyued, whiche was called the bareyn woman: for there is nothyng vnpossible to god. To this Mary answered: Lo I am the handmayde of our lorde, be it done vnto me as thou hast spoken. And than forthwith vpon the departure of the aungell. Mary beyng newly conceyued with the most blessed childe IESVS, went vp into the mountaynes with speede in to a citie of Juda, and came to the house of Zacharye, and saluted Elyzabeth. And as soone as Elyzabeth heard the salutation of Mary, the chylde sprange in her wombe, and

furthwith Elyzabeth was replenyshed with the holy goste, and cried with a greate voyce and sayde: Blessed arte thou emonge women, and blessed is the fruite of thy wombe. And whereof cometh this, that the mother of my lorde commeth to me? For lo, assoone as the voyce of thy salutation was in my eares, the chylde in my wombe lept for ioy. And blessed arte thou that dyddest beleeue, for all thynges that haue ben spoken to the from our lorde, shall be perfourmed.

Secondly it is to be noted, that the angel Gabriell, which spake to the virgine, was an high angel, and an high messanger. And truely it was conuenient, that he shoulde be so, for he came with the highest message, that euer was sente, whiche was the entreaty and leage of peace betweene god and man. And therfore the fyrst word of his salutation, that is to saye, Hayle, or be ioyfull, was very conuenient for the same. For he came with the message of ioy, and so sayde the other aungell, whiche at the byrth of our sauiour, appered to the shepherdes, I shewe to you (said he) great ioye that shall be to all the people. And surely consyderyng the effectes that ensued vpon his highe message, all mankynde hadde great cause to ioy. For man beinge in the indignation and displeasure of god, was hereby reconciled, Man beinge in the bondes of the deuyll, was hereby delyuered, Man beinge exiled and banyshed out of heauen, was hereby restored thither againe. Luc. ii.

These be suche matters of ioy and comforte to vs, that there neuer was or shall be nor can be any like.

lyke. And not onely for this purpose he began with this high worde of comforte, but also for he perceyued that the virgine being alone, wolde be moche abashed and astonied at his maruailous and sodeine commyng vnto her. And therfore he thought it expedient, fyrst of all to vtter the worde of ioye and comfort, whiche might put away all feare from the blessed virgine. And he called her Full of grace, by god endued so plentuously, bycause she shulde conceyue and beare hym, that was the very plenytude and fulnes of grace, the lorde of grace, by whom is all grace, & without whome is no grace. And this is the syngular grace, by which she is called, not only the mother of man, but also the mother of god.

Thirdly by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lorde is not with them, that be not in grace, nor tarieth with them, that be voyd of grace and be in synne. For there is a separation and dyuorce betwene the synfull soule and our lord, as the wyse man sayth: Peruerse thoughtes make a separation and a diuorce from god. Sap.i.

Fourthly by these wordes, Blessed arte thou emonge women, was ment, that there was neuer woman so blessed. And truely she may wel be called so, moste blessed emong all women: for she had greate and high prerogatiues, whiche none other woman euer had, hathe, or shall haue. Is not this an high prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan, not withstandinge,

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the decree was made of his natiuitie by the hole trinitie, yet the thyng was not done and accomplished without or before her consent was granted: For the whiche, so solemne a messanger was sent. And also howe hyghe grace was this, that after the defaute made through the perswasion of the firste woman our mother Eue, by whom Adam was brought into disobedience, this blessed virgin was electe to be the instrument of our reparation, in that she was chosen to beare the sauiour & redemer of the worlde And is not this a wonderfull prerogatiue, to see a virgine to be a mother, & conceyue her chylde without synne: we may worthily say, that she is the most blessed of all other women. And to thentent that all good christen men shulde repute and take her so: Beholde the prouidence of god, that wolde by another wytnesse confirme the same, for euen the very same wordes that the aungell spake, the blessed matrone saint Elyzabeth spake also, and where the angell made an ende, there she beganne.

The angell made an end of his salutation, with these wordes, Blessed art thou amonge women, The blessed matrone began her salutation with the same wordes, declarynge that she was inspired with the same spirite, that sent the aungell, and that they were both ministers to the holy Trinitie, the one from heauen, the other in earth. And afterward she added these wordes, saying: And blessed is the fruite of thy wombe. These be not the wordes of the angel but of saint Elizabeth: For whan the virgin Mary came to salute her, the sayd Elizabeth beyng inspi-

red with the holy goste, and knowyng that the virgine Mary was conceyued, spake these wordes, of the fruite that the virgine shulde bring forth.

And there is also an other wonderfull thyng to be noted, For as it appereth in the gospell, the child in saynt Elizabethes wombe, that is to say, saynt John Baptist (whiche yet had scant lyfe) gaue testimony to this Fruite, that this fruite shulde saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, & although he could not than speake, yet neuertheles he declared by such signes and tokens as he could, that blessed was the fruite of that wombe, And worthily called the fruit of her wombe in that the substance of the nature of man, whiche our sauiour Christe toke vppon him, was taken of the substance and nature of the moste blessed virgin, and in her wombe. And so is called the fruite of her wombe. And well he may be called the blessed fruite, whiche hath saued vs and gyuen vs lyfe, contrary to the cursyd fruite, whych Eue gaue to Adam, by whyche we were destroyed and brought to deathe: But blessed is the fruite of this wombe, whyche is the fruite of life euerlasting.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or request or suit: Yet neuertheles, ỹ church hath vsed to adioyn it to the end of the Pater noster, as an himne, or a prayer of laude and prayse, partly of our lorde & sauiour Jesu Christe, for our redemtion, and partly of the blessed virgin, for her humble cõsent gyuen & expressed to the angell, at this salutation. Laudes,

praise

praise, and thankes ar in this Aue Maria, principally gyuen & yelded to our lorde, as to the autour of our redemption: But herewithal the virgin lackith not her laudes, praise, and thankes, for her excellent and singular vertues, and chiefly for that she beleued & humbly consented, according to the saying of the holy matrone saint Elizabeth whan she said vnto this virgine: Blessed arte thou that dyddest gyue trust and credence to the angels wordes, for al thinges that haue ben spoken vnto the, shall be perfourmed.

The article of free wyll.

THe cõmandementes & threatninges of almighty god in scripture wherby man is called vpon, and put in remembraunce, what god wolde haue hym to do, moste euydently do expresse and declare, that man hath freewyll also nowe after the falle of our fyrste father Adam, as plainely appereth in these places folowyng. Be not ouercome of euyll. Neglecte not the grace that is in the. Loue not the worlde. &c. If thou wylte enter into lyfe, kepe the commandementes. Which vndoubtedly shulde be saide in vayne, oneles there were some facultie or power lefte in man, wherby he may, by the helpe and grace of god (if he wil receiue it, when it is offered vnto him) vnderstand his cõmandemẽtes, and frely consent and obey vnto them: whiche thyng of the catholyke fathers, is called Freewyll, which if we wil describe, we may cal it cõuenientlye

Rom. xii. i. Tim. iiii. i. Ioan. ii. Mat. xix.

Free wyll

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in all men. A certayne power of the wyll ioyned with reson, wherby a resonable creature, without constraint, in thinges of reason discerneth and willeth good and euil, but it willeth not that good, whiche is acceptable to god: except it be holpen with grace: but that whiche is yll, it willeth of it selfe: and therfore other men deſyned freewyll in this wise: Frewyl is a power of reson & will, by which good is chosen by the assistance of grace, or euil is chosē without the assistāce of the same.

Howbeit the state and condition of freewylle, was otherwyse in our fyrste parentes, before they synned, than it was either in them, or in theyr poste ritie after they hadde synned. For our fyrste parentes Adam and Eue, vntyll they wounded and ouerthrewe them selfe by synne, had so in possession the said power of freewyll, by the moste lyberall gyfte and grace of god their maker, that not onely they myght eschue all maner of synne, but also knowe god, and loue hym, and fulfylle all thynges apperteynyng to theyr felicitie and welthe. For they were made ryghtuous, and to the ymage and symilitude of god, hauing power of frewyll (as Chrisostom sayth) to obey or disobey. So that by obedience they myght liue, and by disobedience they shuld worthyly deserue to dye. For the wyse man affirmeth, that the state of them was of that sort in the beginning: saying thus: God in the beginning did create man: and left hym in the handes of his owne counsell, he gaue vnto him his preceptes and cōmandementes, saying: If thou wylt kepe the cōmandemētes, they shall preserue the: he hath set afore the fyre and wa-

Eccl. xvi.

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ter put furth thy handes to whether thou wylt, be-
fore man is lyfe and deth, good & euyl what him li-
keth, that shall he haue. From this moste happy
state, our fyrst parentes falling by disobedience, most
greuously hurted them selues and theyr posteritie.
For besides many other euils, that came by ỹ trans-
gression, the high power of mans reason, & fredome
of wyll were wounded and corrupted, and all men
therby brought in to such blyndnes and infirmitie,
that they can not eschue sinne, except they be illumi-
ned and made free by an especiall grace, that is to
say, by a supernatural helpe and working of the ho-
ly goste, whiche although the goodnes of god offe-
reth to all men, yet they onely enioye it, whyche by
their free wyll do accepte and imbrace the same. For
they also that be holpen by the sayde grace, can ac-
complyshe and performe thynges that be for their
welth, but with moch labour & endeuour: so great
is in our nature the corruption of the fyrst synne, &
the heuy burdein bering vs down to euyl. For truly
albeit the light of reason doth abide, yet it is moche
darkened, & with moch difficultie both discerne thin-
ges ỹ be inferior, & pteyne to their present life, but to
vnderstād & percepue thinges that be spiritual, & p-
teyn to the euerlastig life, it is of it self vnable. And
so likewise although there remayn a certain fredom
of will in those thinges, which do pteyn vnto the de-
sires & workes of this present life, yet to performe spi-
rituall & heuenly thinges, Frewyl of it self is insuf-
ficiēt: and therfore the power of mans frewyl, being
thus wounded & decayed, hath nede of a physition

to heale it, and an helpe to repaire it, that it may receyue lyght and strēgth, wherby it may se, and haue power to do those godly & spirituall thynges, which before ỹ fall of Adā, it was able & might haue done.

Ps. Cxviii. TO this blyndnes and infirmitie of mans nature, procedyng of original synne, the prophet Dauid had regard, whan he desired his eies to be lightned of almighty god that he might consider the meruaylous thinges that be in his lawe. And also the prophet Hieremy, saying: Hele me O lord, and I shal
Hier. xviii be made hole. Saint Augustine also playnely declareth the same, saying: We conclude that frewyll is in man after his fall, whiche thyng who so denieth is not a catholike man: but in spirituall desyres & workes to please god, it is so weake and feble, that it can not either beginne or performe them, onelesse by the grace and helpe of god, it be preuented and holpen. And hereby it appereth, that mans strength and wyll in all thynges, whiche be helthfull to the soule, and shal please god, hath nede of grace of the holy goste, by whiche such spirituall thinges be inspired to men, and strength and constance giuen to perfourme them, if men do not wylfully refuse the sayde grace offered vnto them.

¶ And lykewyse as many thynges be in the scripture, whiche doo shewe freewylle to be in man: so there be no fewer places in scripture, whiche do declare the grace of god to be so necessary, that if by it freewyl be not preuented and holpen, it can neither
Iohn. xv. do nor wyll any thyng good and godly. Of which sorte be these scriptures folowynge: without me ye

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can do nothing. No man commeth to me, except it be gyuen hym of my father. we be not sufficient of our selfe, as of our selfe to thinke any good thing. Iohn. vi. ii. Cor. iii.

Accordyng vnto whiche scriptures, and suche other like, it foloweth, that free wyll, before it maye wyll or thinke any godly thing, must be holpen by the grace of Christ, and by his spirite be preuented and myspred, that it may be able therto. And being so made able, may from thensforthe worke togither with grace, and by the same susteyned, holpen, and maintayned, may do and accomplysshe good workes, & auoyd synne, & persseuere also, and encrease in grace. It is surely of the grace of god onely, that fyrst we be inspired and moued to any good thynge: but to resyst temptations, and to persyste in goodnes and go forwarde, it is bothe of the grace of god, and of our free wyll and endeuour. And fynally after we haue persseuered to the end, to be crowned with glory therfore, is the gift and mercy of god, who of his bountifull goodnes hath ordeyned that rewarde to be gyuen after this lyfe, accordinge to suche good workes as be done in this lyfe by his grace.

Therfore men ought with moch diligence and gratitude of mynde, to consyder and regarde the inspirations and holsome motions of the holy goste, and to imbrace the grace of god, whiche is offered vnto them in Christe, and moueth theym to good thinges. And furthermore to go about by all meanes to shew them selfe such, as vnto whom the grace of god is not gyuen in vayne, And whan they doo feele, that not withstandinge their diligence, yet

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throughe their owne infirmitie, they be not able to doo that they desyre, than they oughte earnestly and with a feruent deuotion, and stedfast faythe, to aske of hym whiche gaue the begynnynge, that he wolde voucheſake to perfourme it: whiche thynge god woll vndoubtedly graunt, accordynge to his promyſe, to ſuche as perſeuere in callynge vppon hym. For he is naturally good, and willeth al men to be ſaued, and careth for them, and prouydeth al thyng, by whiche they may be ſaued, except by their owne malice they woll be euil, and ſo by rightuous iudgement of god, periſhe and be loſte. For truely men be to theym ſelues the autours of ſynne and damnation. God is neither autour of ſinne, nor the cauſe of damnation. And yet dothe he moſte rygh-tuouſely damne thoſe men, that do with vices cor-rupte their nature, whyche he made good, and doo abuſe the ſame to euyll deſyres agaynſte his moſte holy wyl. Wherfore men be to be warned, that they do not impute to god their vice, or theyr damnatiō, but to them ſelues, whiche by freewyl haue abuſed the grace and benefites of god.

All men be alſo to be moniſſhed and chiefely preachers, that in this hygh matter, they lokynge on bothe ſydes, ſoo attempre and moderate theym ſelues, that neyther they ſoo preache the grace of god, that they take away therby freewylle, Nor on the other ſyde ſo extoll free wyll, that iniury be done to the grace of god.

The



For the more clere vnderstan
dynge of this article folowynge, it
is to be noted that all men after the
fall of Adam, naturally descendyng
and comming of him, be borne in o-
riginall synne, that is to saye, they
lacke that original iustice and innocency wherwith
Adam in his creation was endued, and whiche al-
so all his posteritie shulde haue had if he throughe
his disobedience, and breakyng of the commande-
ment of god, had not lost the same from hym selfe, &
all his posteritie. And further also they be borne
with concupiscence, wherof springe vnlaufull de-
sires, repugnant and contrarye vnto the lawes of
god, and be giltie to euerlasting deathe and damna
tion, from the whiche they can in no wyse be dely-
uered by any strength or power that is in them, but
rather fall daily into further displeasure of god, by
committyng and addyng of many actuall synnes.

Wherfore to the entent, that man might be deli-
uered out of this wretched & miserable state, wher-
vnto he had brought him selfe, and might recouer
againe the same thinges that were giuen vnto him
in his first creation, and therby attayne the euer-
lasting blisse in heauen, it pleased almighty god of
his great and infinite mercy and goodnes, to sende
his owne onely begotten sonne, the seconde person
in trinitie, to take vpon him the nature of man, and
therin to worke the mistery of our redemtion, that

is to say, to deliuer vs from the captiuitie of the deuill, synne, and damnation, & to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauor of god immortal, did necessarily require such a mediatour betwene them, as had in hym selfe the perfect nature of them bothe, which is the very proportie of a meane betwene two, to be partener with bothe them, betwene whom he taketh vpon hym to be a meane. For if he be holely ioyned with the one and clerely separated from the other: Than he is not mete to be a mean, or mediatour betwene two, whiche be at debate and enmitie. Wherfore our sauiour Christ being naturally god, toke vpon hym the nature of man, that he might therby be conuersaunt among men, and by his death redeme them, & yet he stil reteined and kepte his godhead, and was both god and man together. For if he had ben man onely, and not god, than his death coulde not haue ben a worthy and sufficient satisfaction for sinne, to the iustice of god. And if he had ben onely god and not man, than he by his bodily conuersation, could not haue called vs againe to god, nor suffered and died bodily for vs. And this proportie of a mediatour saint Paule considering writeth to Timothe, That there is but one mediatour betwene god & man which is Christ Jesus, meaning therby, that bycause he onely had bothe the natures in hym, therfore he onely, and none other but he, was able to be a sufficient mediatour and meane of our reconciliation to god, and of our iustification.

1. Tim. ii.

And

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustification. It is to be noted, that this word Iustification, as it is taken in scripture, signifieth the makynge of vs righteous afore god, where before we were vnryghteous, as whan by his grace we conuert vnto him, & be reconciled into his fauour, and of the childzen of ire and damnatiō, we be made the childzen of god, and inheritours of euerlasting life that by his grace we may walke so in his wais that finally we may be reputed & taken, as iust & righteous in the day of iudgement, & so receyue the euerlasting possession of the kingedome of heauen. And albeit god is the principal cause, & chiefe worker of this iustificatiō in vs, without whose grace no mā can do no good thyng, but folowing his free wil in the state of a sinner, encreaseth his owne iniustice, & multiplieth his sinne: Yet so it pleaseth the hyghe wysdome of god, that man preuented by his grace (which being offered, man maye if he wyll refuse or receiue) shall be also a worker by his free consent, & obedience to the same, in the atteinyng of his owne iustification, and by goddis grace and helpe, shall walke in such workes, as be requisite to his iustification, & so continuing come to the perfect end therof, by such meanes & waies, as god hath ordeyned.

Wherin it is to be considered, that although our sauiour CHRIST hath offered hym selfe vpon the crosse, a sufficient redemption & satisfaction for the synnes of al the world, and hath made hym selfe an open way and entre vnto god the father for al man

kynde onely by his worthy merite and deseruynge, and willyng all men to be saued, calleth vpon al the worlde, without respecte of persons, to come and be partakers of the ryghtuousnesse, peace, and glory, whiche is in hym: yet for al this benignitie & grace shewed vniuersally to ỹ hole world, none shal haue the effect of this benefit of our sauiour Christ, & enioy euerlastyng saluatiõ by him: but they that take suche wayes to atteyne the same, as he hath taught and appointed by his holy word, in suche order, maner, and fourme, as here foloweth: that is to say, Fyrst as touchynge all them, whiche be of age, and haue the vse of natural reason afore they be christened, the will of god is, that all suche (if they will be saued) shall at the heryng of his blessed worde giue stedfast faith and assente therynto, as saint Paule

Hebr. xi. saith: He that commeth to god must beleue: and by that faith grouñded on the truth of the word of god, beinge taughte bothe of the threatnynges of god, agaynst sinners, and also of the great goodnes and mercy of god, offered to mankinde in our sauiour & redemer Christ Jesu, they muste conceyue an harty sorowe and repentance for their sinnes, with a sure trust to haue forgyuenes of them, by the merytes & passion of our sauiour Christe. And ioynynge therynto a full purpose to amende their lyfe, and to cõmitte sinne no more, but to serue god al their life after, they muste than receyue the sacrament of baptisme. And this is the very playne ordinary way, by the whiche god hath determined, that man beynge of age, and commynge to christendome, shuld be iustified

stified. For as for infantes, it is to be beleued, that their iustification is wrought, by the secrete operation of the holy goste in theyr baptisme, they beynge offered in the fayth of the churche.

And this Justification, wherof we haue hitherto spoken, may be called the first Justification, that is to say, our first cōming into goddis house, which is the churche of Christ, at whiche comming we be receiued and admitted, to be of the flocke and familie of our sauiour Christ, and be professed & sworne to be the seruantes of god: and to be souldiours vnder Christe, to fyghte against our ennemies the deuyll, the worlde and the flesshe. Of whiche enemies if it chaunce vs, after our baptisme to be ouerthrowen, and caste into mortall synne, than is there no remedy, but for the recouering of our former estate of Justification, whiche we haue loste, to aryse by penance, wherin proceding in sorowe and moch lamentation for our sinnes, with fasting, almesse prayer, and doing all suche thinges, at the leaste in true purpose and will, as god requireth of vs we muste haue a sure trust and cōfidence in the mercy of god, that for his sonne our sauiour Christis sake, he will yet forgiue vs our sinnes, and receyue vs vnto his fauour again, and so being thus restored to our iustification, we must goo forward in our battayle afore sayde, in mortifienge our concupiscence, and in our dayly spirituall renouation, in folowing the motions of the spirite of Christe in doing good workes, and abstayning from sinne, and all occasions therof, being armed with faith, hope, and charitie,

to the intent we maye atteyne our finall iustificatiō, and so be glorified in the day of iugement, with the rewarde of euerlasting lyfe.

Wherfore it is necessary for the keping and holding of this Justification, ones conferred and giue in baptisme, or recouered again by penāce, through the mercy of our sauiour Christ, and also for the encreasynge of the same iustification, and fynall consummation therof, to take good hede, and to watche that we be not decepued by the false suggestion and temptation of our goostly enemie the deuyll, who
1. Petri. v. as saint Peter saith, goeth about like a roring lion, seking whom he may deuour.

And it is no doubt, but although we be ones iustified, yet we maye fall there fro, by our owne free wyll and consenting vnto sinne, & folowing the desyres therof. For albeit the honse of our conscience be ones made cleane, & the foule spirite be expelled from vs in baptisme, or penance: yet if we waxe idle and take not hede, he wyll returne with seuen worse spirites, and possesse vs a gaine. And although we be illuminat, and haue tasted the heauenly gift, and be made partakers of the holy goost: yet may we fal and displease god, Wherfore as saint Paule saith:
1. Corin. x He that standeth, let hym take hede that he fal not.

And here all phantasticall imagination, curyous reasoning, and vain trust of predestination, is to be laid apart. And according to the plain maner of speaking & teaching of scripture, in innumerable places, we ought euermore to be in dreade of our owne frailtie, naturall proynesse to fall to synne, &

not

not to assure our selfe, that we be elected any other wyse, than by feling of spirituall motiõs in our hart and by the tokens of good and vertuous liuing, in folowing the grace of god, and perseuerynge in the same to the ende. And this sainte Peter exhorteth ij. Petri. i. vs to make our vocation and election sure and stable. And Christ saieth: He that perseuereth vnto the Ma. xxiiij. ende, shalbe saued. And in reuelation of saint John: Be faithful vnto death, and I shal giue the the crown Apoc. ij. of life. Wherfore whan we be ones elected, and admitted vnto goddis seruice (as is aforesayde), and haue receyued our iustification in baptisme, or be restored therynto by true penance, than muste we continually walke after Christ, bearyng our crosse, and encreasinge in his grace by good workes, and so doing procede, go forwarde and encreace in our Justificatiõ, according to the sateng of saint John: He that is iuste, let him be more iustified. For as the grace of god and the giftes therof, that is to saye, fayth, repentance, dreade, hope, charitie, with other fruites of the holy gost do encreace in vs, so do we waxe and encreace in our Justification.

And therfore it is playne, that not onely fayth, as it is a distincte vertu or gifte by it selfe, is required to our iustificatiõ: but also the other giftes of ỹ grace of god, with a desire to do good workes, procedyng of ỹ same grace. And where as in certain places of scripture, our iustification is ascribed to faith without any further additiõ or mẽtion of any other vertue or gift of god: it is to be vnderstand of faith in the second acception, as before is declared in the

article

article of faith wherin the feate of god, repentance, hope, and charitie, be included and compryſed, all whiche muſt be ioyned together in our Juſtification: So that no fayth is ſufficient to Juſtification or ſaluation, but ſuche a fayth, as worketh by charitie, as is playnely expreſſed by ſaint Paule in his epiſtle to the Galathians. And that alſo our good Gala.v. workes, which we do, being ones iuſtified, by faith and charitie, auaile bothe to the conſeruation and perfection of the ſaid vertues in vs, and alſo to the encreace and ende of our Juſtification and euerlaſtinge ſaluation.

And althoughe we can neuer be iuſtified without theſe gyftes of the holy goſte, faith, repentance, hope, charitie, with deſyre and ſtudy to bring forthe good workes: Yet it is to be vnderſtande that neuertheleſſe we be iuſtified Gratis, that is to ſay, freely, for as moche as all giftes or workes, whereby our iuſtification is wroughte and accomplyſhed, come of the free mercy and grace of god, and not of our deſeruing: So that our pryde and glory in our ſelfe, and our owne worthynes, is vtterly excluded. For we be not able of our ſelues, as of our ſelues, not as moche as to thinke any good thing, but our ablenes and our ſufficiency is of god, which giueth vs the ſayd gyftes of his owne ineſtimable goodnes and bothe alſo aſſiſte vs with his holy ſpirite, and ſtrength vs, to kepe his commandementes.

And further where our kepyng of them is vnperfect, and euen in the beſte men wanteth a greate deale of that duetye to god, whiche they ought and

be

be bound to do: yet almighty god of his mere mercye and goodnes, accepteth the same as a perfecte fulfillynge of them for our sauiour Christis sake, which hath fulfilled the law for vs, and is the ende and perfection of the lawe, to all that truely beleue in him. And so we haue all Gratis, that is to saye of his grace, and not of our worthinesse, or any merite goinge before grace, but receiuing all of god, as saint Paule saith: what hast thou that thou hast not receiued? we referre all vnto his goodnes and mercy, by the whiche we both come vnto the beginnynge of our iustification, and do procede and go forwarde in the same, and finally atteyne the ende therof, and be brought to euerlasting life, vnto the which the very way appoynted by Christe (whose worde no man may change) is, to kepe and obserue the cõmandementes of god, for he saith expresselye: If thou wylt enter into lyfe, kepe the commandementes: that is, apply thy hole study and affection to walke in the law of god, wherin if thou perseuere, thou shalt be saued. And so after thy iustification, thou shalte be glorified according to the order of god, whiche saynte Paule speaketh of whan he sayth: Quos iustificauit, Illos glorificauit.

1. Cor. iii.

Math. xix.

The article of good wo̱rkes.

ALL preaching and learnynge of the wo̱rd of god in Chri̱stis churche, ought to tende to this ende, that men maye be induced, not onely to knowe god, and to beleue and truste in hym, but also to honour and serue hym with good wo̱rkes wrought in faith and charitie, and vterly to fo̱rsake the wo̱rkes of synne and the flesshe, which who so euer do committe (excepte they repent and amend by penance) they shal not (as saint Paul saith) inherite the kingdome of god.

And that holy scripture goth to this pointe, to perswade men to lyue well, and to do good wo̱rkes saint Paule testifieth saienge vnto Timothe: All scripture writen by the inspiration of god, is profitable to teache, to repro̱ue, to co̱rrecte, to instructe, that the seruaunte of god may be perfecte, and made apt vnto euery good wo̱rke. And where as we speake of good wo̱rkes, it is to be vnderstand, that we meane not only of outwarde co̱rpo̱rall actes and dedes, but also and rather of al inwarde spirituall wo̱rkes, motions, and desires, as the loue and feare of god, tope in god, godly meditations and thoughtes, pacience, humilitie, and such lyke. And also it is to be vnderstande, that by good wo̱rkes, we meane not the superstitiouse wo̱rkes of mennes owne inuention, whiche be not commanded of god, no̱r app̱ro̱ued by his wo̱rde, in whiche kynde of wo̱rkes many christen men, and specially of them that were lately

1. Tim. iii.

lately called religious (as monkes, friers, nunnes, and suche other) haue in times past, put they? great truste and confidence. Not yet we meane not of suche moral actes, as be done by the power of reason and naturall will of man, without fayth in Christ: which albeit of their owne kinde they be good, and by the lawe and light of nature, man is taught to do them, and god also many tymes dothe temporally rewarde men for doing the same, yet they be not meritorious, nor auayable to the atteynynge of euerlasting life, whan they be not done in the faythe of Christe, and therfore be not accompted amonge the good workes, wherof we do here intreat: but we speake of suche outwarde and inwarde workes as god hath prepared for vs to walke in, and be done in the faith of Christe, for loue and respecte to god, and can not be brought forthe onely by mans power, but he must be preuented and holpen therto by a speciall grace.

And these workes be of two sortes, for some be such as men truely iustified, and so continuinge, do worke in charitie of a pure harte, and a good conscience and an vnfayned faith: which workes although they be of them selues vnworthy, vnperfect and vnsufficient: yet for as moch as they be done in the faith of Christe, and by the vertue & merites of his passion, they? vnperfectnes is supplied: the mercifull goodnes of god accepteth them, as an obseruation and fulfillinge of his lawe, and they be the very seruice of god, and be meritorious towardes the atteyninge of euerlastinge lyfe. And these be

called the wo̱rkes and fruites of rightuousnesse.

Other wo̱rkes there be, whiche be not so perfect as these, & yet they be done by the grace of god in faith and good affection of harte towardes god, as those be, which mē that haue ben in deadly sinne and by grace turne to god, do wo̱rke & bring fo̱rthe vpon respecte and remo̱rse, that they haue fo̱r theyr offences done against god. And these may be called p̱ro̱pe̱rly the wo̱rkes of penance. As fo̱r exaumple: whan a sinner hearing o̱r remembring the lawe of god, is moued by grace, to be contrite and so̱rye fo̱r his offences, and beginneth to lament his estate, & to fall to p̱rayer and other good dedes, seking to auoide the indignatiō of god, and to be reconciled in to his fauour: These wo̱rkes come of grace, but yet this mā is not to be accompted a iustified man, but he is yet in seking remission of his sinnes, and his iustification, which the anguishe of his own conscience telleth him, that he yet wanteth, but he is in a good way, and by these meanes doth entre into iustification, and if he do p̱ro̱cede & with harty deuotion seke fo̱r further grace, he shall be assured of remission of his sinnes, and atteine his iustification, and so be made able and mete to walke in the very pure seruice of god, with a cleane conscience, and to ḇringe fo̱rth the fo̱resaide wo̱rkes of rightuousnes in Chri̱st, which he can not do, afo̱re he be iustified.

And that suche wo̱rkes of penance, as we haue spoken of, be required to the atteining of remission of synnes and iustification: It is very euident and playne by scripture, as when our sauiour Chri̱st saith

sayth: Be penitent, and beleue the gospel, that is to say, fyrst be contrite, and knowlege your synnes, & than receiue the glad tidinges of remission of your sinnes. And saint John Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shuld do to come vnto Christe, and to haue remission of sinnes by hym, as it is wryten in the thirde chapiter of Luke, and specially that they, which be ones christened, and afterwarde fall from the grace of god by mortall syn, can not recouer their iustification without penãce, it is playne by the saying of saynt Peter vnto Simon Magus, where he sayeth: Do penance for this thy wyckednes, and praye god, if peraduenture this thought of thy hart, may be forgyuen vnto the. Marc. i. Act. vii.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture, wherin men be taught, firste to leaue synnes, and to retourne by workes of penance vnto god, and that than they shall receiue remission of synnes and iustification. And although suche workes of penance be required in vs, towardes the atteining of remission of synnes and iustification: yet the same iustification and remission of sinnes is the free gifte of god, and conferred vnto vs, Gratis, that is to say, of the grace of god, wherby we doyng suche thynges, and hauing suche motions and workes of penance, be prepared and made more apte, to receiue further grace of remission of our sinnes and iustification.

And it is not inconuenient that suche thynges shulde through grace be done by vs fyrst, and yet it

shulde be sayd, that we receyue the sayde gyft freely. For Christe sayth in the reuelation of saynt John,

Apo. xxii. Qui sitit ueniat, & qui uult, accipiat aquam uitæ gratis: He that is thirsty, let hym come, and he that woll, lette hym take the water of lyfe frely. Where he aferyneth this gyfte of god to be freely gyuen & conferred, and yet there is required some labour before as to haue a wyll and desire to come, which cõming can not be without arising by faithe and penance, & proceding in the same, & so to take the water of lyfe, ỹ is to say iustificatiõ, through our sauiour Christ: whiche ones receiued in baptisme or after baptisme being recouered by penance, although man dayly do offende and fall into dyuers venyall synnes, by reason of his infirmitie and weakenesse, and therfore hath nede of continuall and dayly repentance: Yet as longe as he consenteth not to deadely sinne, he leseth not the state of his iustification, but remaineth styll the chyld of god. And being in that state, hath power by goddis grace, dwellyng in hym, to do suche workes, as by acceptation of god through Christ, be compted workes of rightuousnes, and do serue for the preseruation and encrease of his farther iustification, and be appointed by goddis most gratious promyse, to haue euerlasting rewarde in heauen. Whiche bothe inward and outwarde workes be not onely the declaring of our faith and confidence in god, and of the grace whiche we haue receyued: but also a continual exercyse, nourishment, preseruation, encrease, and perfection of the same. For yf we shulde not, after that we haue professed Christe,

Chriſte, apply our wyll to worke well accordyng to our ſayd profeſſion, than ſhulde we falle from the grace of god, and the eſtate of rightuouſnes and iuſtification, whiche we were ones ſet in, and become agayne the ſeruantes of ſynne. And as ſaint Peter ſaith: we ſhuld be in worſe caſe, than we were before we receyued the knowlege of Chriſt. ii. Pet. ii.

And that we encreace in grace by workynge in the grace of god ones receyued, it appereth by the worde of our ſauiour Chriſt, where he ſaith: Omni habenti dabitur & abundabit. Meaning therby, that who ſo euer vſeth well the grace of god, whiche is offred vnto hym al redy, he ſhall haue more, & ware plentyfull in grace. wherfore as we contynue and perſeuere in good workes, ſo more and more we go forward and procede in our iuſtification, and in encreaſyng the ſame, whervnto ſainte Peter exhorteth vs, ſaying: Fall not frome the ſure eſtate wherin ye be ſette, but increaſe and grow in grace, & in the knowlege of our lorde and ſauiour Jeſu Chriſt. ii. Pet. iii.

And to aſcribe this dignitie vnto good workes, it is no derogatiō to the grace of god. Foraſmoch as it is to be cōfeſſed, that al good workes come of the grace of god. And our merites, as ſaint Auguſtine ſayth, be but the gyftes of god, and ſo in our ſelfe we may not glory nor loke backe on our owne worthines or dignity, whiche is naught, as of our ſelf: but of the onely acceptation of goddes mercy. And therfore we muſt as ſaynt Paule ſayth: Extende our ſelfe to that whiche is afore vs, to the rewarde of the heauenly callynge, whiche is in Chriſte, and ſtille procede Phill. iii.

cede in good wo:kes, knowynge our selues to be euer-
mo:e greatter debtours to god fo: his grace. And
whan we haue done all, whiche we be bydden doo,
Luc.xvii. the scripture teacheth vs to say, that we be vnpro:fi-
table seruantes: bicause that what so euer we haue
done, it is but our duety, no: we haue done nothing
but that we haue receyued of his gifte to do, and
that to our pro:fite and not to his. But yet must we
take hede, that seing we haue receyued the grace of
god, we be not found vnpro:fitable seruãtes in this
wyse, that is to say, idell seruauntes: to whome it
Ma.xxv. shall be sayde: Cast out the vnpro:fitable seruaun-
tes, into the outwarde darkenes, where shalbe we
pynge and gnashyng of tethe. And saint Paule al-
ii. Cor.ii. so exho:teth saying: Receyue not the grace of god in
vayne: that is to saye: wo:ke well: Fo: the grace
of god is giuen you to that entent, and to that ende
we are redemed by Chri:ste, and delyuered from the
thraldom of synne, and captiuitie of the deuyll, that
Luc.i. we shulde serue god, as Zachary sayth, in holines and
Tit.ii. rightuousnes afo:e hym all our life. And in an other
place saincte Paule sayethe: The grace of god hath
appered to bryng saluation vnto all men, teaching
vs, that we renouncynge all vngodlynes, and
wo:ldly desy:es, shulde lyue in this pre:sent wo:lde
sobrely, iustly, and deuoutely, loking fo: the bles-
sed hope and apperance of the glo:y of the great
god, and our sauiour IESV CHRIST: Which
gaue hym selfe fo: vs, to redeme vs from all wy-
kednes, and to clense vnto hym selfe, a spectal peo-
ple whiche shoulde be studious folowers of good
wo:kes

wo⁊kes. In whiche godly sentence of saint Paule, besides other great plenty of fruitfull lerning and edifienge, he toucheth in th⁊e wo⁊des, all the good wo⁊kes of a true ch⁊isten man, where he saith Soberly, Justly, and Deuoutly. Fo⁊ in this wo⁊de Soberly, he comp⁊ehendeth all abstinence and temperance, and our duetie touchinge our body. And in saieng, Justly, he conteineth al wo⁊kes of charitie to wardes our neighbour, with due obedience to our p⁊inces, heades and gouernours. And in this wo⁊d Deuoutly, he concludeth all our wo⁊kes spirituall whych be done immediatly vnto god, as p⁊aier, thinkinge of god, desiringe of his glo⁊y. &c.

And vnto all these wo⁊kes, ought we moste diligently with all labour and care to apply our wyl, fo⁊ these effectes and endes, that is to saye, the glo⁊ye of god, the p⁊ofite of our neyghbour, and our owne merite. that we may shewe our self thankful seruantes to our sauiour Jesu Ch⁊ist, and to be the hery people of god, and that he may be glo⁊ified in vs, that his churche maye be edified by our exaumple, that we maye auoyde falling into temptation and sinne, that we maye scape the scourge of god, that the grace of god and the giftes therof may encreace, and be made perfecte in vs, that we maye make our election stable and sure, that we may attayne euerlastinge life, being founde fruitful in the daye of iudgement, where euery man shall receyue acco⁊ding to his wo⁊kes.

Of

Of prayer for soules departed.

FOr as moche as due ordre of charitie requyreth, and the boke of Machabeis, and dyuerse auncient doctours playnely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moch as suche vsage, hath continued in the churche so many yeres euen from the beginning: men ought to iudge and thinke, the same to be wel and profitable done. And truely it standeth with the very ordre of charitie, a christen man to pray for a nother bothe quycke and deade, and to cõmende one an other in their prayers to goddis mercy, & to cause other to praye for them also, as wel in masses & exequies, as at other times, and to giue almes for them, according to the vsage of the churche, & ancient opinion of the old fathers: trusting that these thinges, do not only profite and auayle them, but also declare vs to be charitable folke, bycause we haue mynde and desire to profite them, which notwithstanding they be departed this present lyfe, yet remayne they stil, membres of the same mystical body of Christ, whervnto we pertein.

And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how moch, and in what space of time, or to what person particularly the said masses, exequies, and suffrages do profite and auayle: Therfore charitie requireth, that who so euer causeth any suche masses, exequies, or suffrages to be done, shuld yet

though

(though their intente be more for one then for an o-ther) cause them also to be done for the vniuersal cõgregation of christen people quycke and deade, for that power and knowlege afore rehersed perteineth only vnto god, which alone knoweth the measures and times of his owne iudgement and mercies.

Furthermore bicause the place where the sowles remaine, the name therof, the state & condition which they be in, be to vs vncertaine, therfore these with al other suche thinges, must also be left to almighty god, vnto whose mercy it is meete and conuenient for vs, to cõmende them, trustyng that god accepteth our prayers for them reseruyng the reste holy to god, vnto whome is knowen theyr estate & condition. And not we to take vppon vs neyther in the one part, ne yet in the other, to gyue any fonde and temerarious iudgement, in so hyghe thynges, so farre passing our knowlege.

Finally it is moch necessary, that all such abuses as heretofore haue bene brought in, by supporters and mainteners of the papacye of Rome, and their complicies, concerning this matter, be clerely put awaye, and that we therfore absteine from the name of purgatory, and no more dispute or reason therof. Under colour of whiche, haue ben aduansed many fonde and great abuses, to make men beleue that through the bishop of Romes pardõs, soules mighte clerely be deliuered out of it, & released out of the bondage of synne. And that masses sayde at Scala cœli, and other prescribed places phãtasied by mẽ, did there in those places more profit the soules, then

them in an other. And also that a prescribed number of prayers, sones than other (thoughe as deuoutly said) should further their petition soner: yea spectally if they were saide before one image more than an other, which they phantasied. All these and such like abuses be necessary vtterly to be abolished and extinguished.

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And (the thing thus being) and so great in the
effecte and comforte for vs in this worlde
(our) what are we to these new sanguine
birdes, who for a small matter or for a vayne
vaine fancie of a false glorie
to be (speaking) of Christ our Lorde vse this
peculiar phrase of speaking. the Lorde the
Lorde, therefore. The exposition of de-
claration concerning the second article
of the Lorde. Cy[pher] Exp. Bonner 1555.

